

Calvinist Contact

A Reformed Weekly

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Canadian churches submit brief on violence against women

Marian Van Til

OTTAWA — Eleven churches or church-related groups, among them the Council of Christian Reformed Churches in Canada, submitted a brief on Mar. 27 to the Canadian Panel on Violence Against Women.

The four-page statement, entitled "And no one shall make them afraid" (taken from Micah 4:4), very briefly discusses the nature of the problem of violence against women, its causes and the churches' response. It also contains recommendations for government action.

In three short appendices there are copies of letters to Prime Minister Mulroney and Justice Minister Kim Campbell, and a bibliography of resources on family violence.

Violates basic values

The submission points out that "violent actions taken by men against women because they are women reflect a lack of understanding in our society

about how men and women ought to relate to each other." And such violence against women violates "the basic Christian values of justice, equality, respect, dignity, and peace," the brief asserts.

That violence also goes against "the call to practise kindness, gentleness, faithfulness, mutual support, and to love one another as ourselves."

Imbalance and distortion

The churches cite what they see as seven causes of violence against women: 1) the greater physical power that men tend to have; 2) the imbalance of power between men and women (imbedded in social structures and historical practices in areas such as finances, education, authority roles and decision-making); 3) the abuse of power by men and the failure of cultural pressures to prevent it; 4) a distorted view of sexuality and the objectification of the female body, to which pornography and commercial

See CHURCHES -- p. 2...



Photo: Call them Canadians
Using female sex appeal to sell products is probably as old as advertising. But it's a form of violence against women, say Canadian church leaders.

Christian input for Canada's revised Constitution

Robert VanderVennen

TORONTO, Ont. — Christianity is not merely a private religion and Christian input must be publicly considered as Canada revises its Constitution, says Citizens for Public Justice. CPJ believes it can make some significant contributions based on biblical principles.

Ottawa Citizen religion writer Bob Harvey agrees that CPJ's contributions are significant. But he says that in general, apart from CPJ and Canada's

Catholic bishops, the impact of churches on the process of constitutional revision "has been almost zero." Church briefs aren't worth looking at, he says.

CPJ's brief to the first ministers for their constitutional discussions argues for positions that implicitly cut against secularism and favour justice for all peoples, not just those already empowered. "We work with principles for public life that arise from biblical

See CONSTITUTION -- p. 2...

Social charter would be a mistake for Canada, says law professor

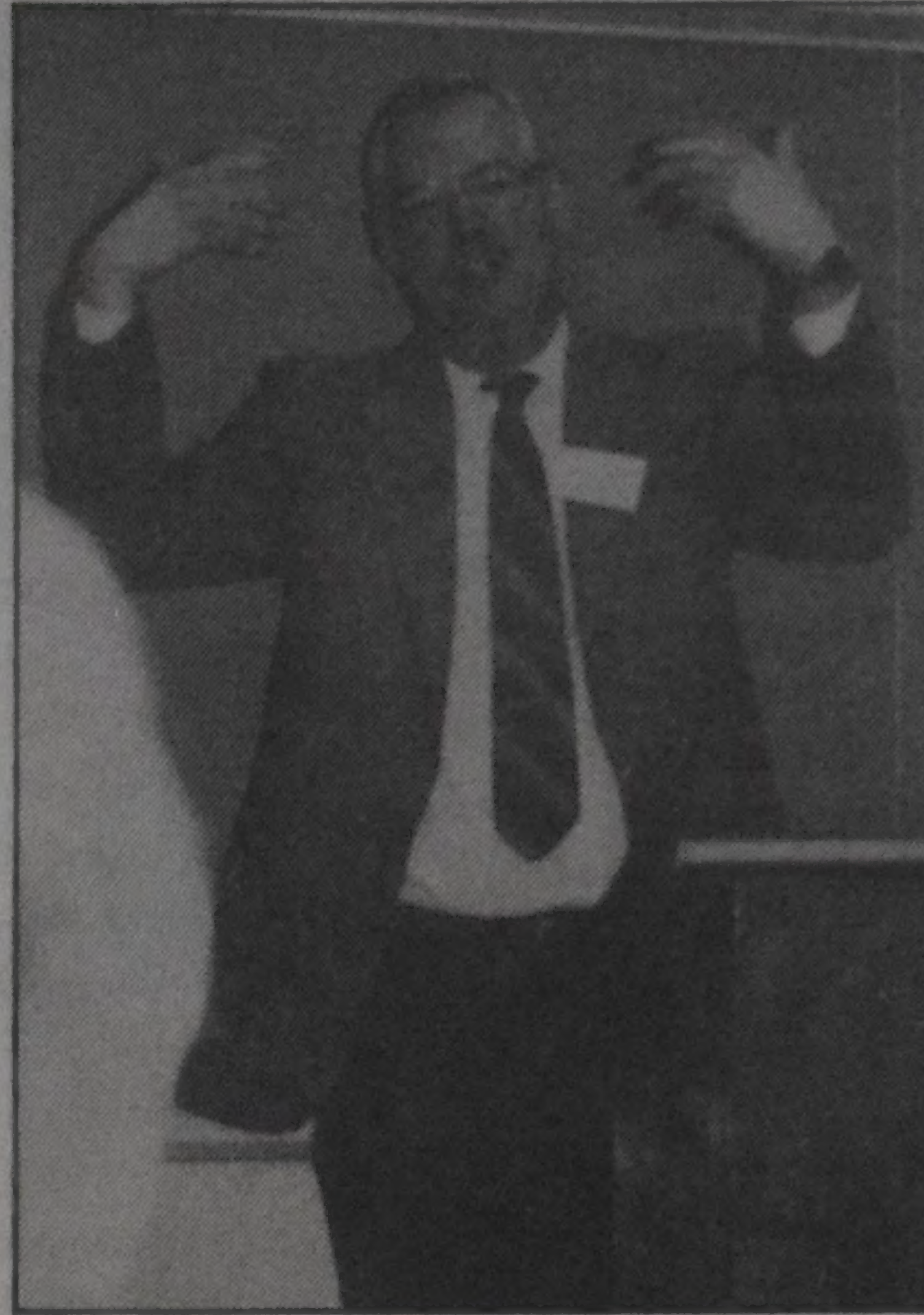


Photo: Bill Fledderus

Dr. Ian Hunter, professor of law.

Bill Fledderus

ANCASTER, Ont. — Including a social charter in Canada's Constitution would diminish the power of parliamentarians in favour of unelected bureaucrats and court judges, says Dr. Ian Hunter, a law professor at the University of Western Ontario.

Hunter was one of three speakers at the second annual conference of the Dundas Valley Foundation, a Christian policy-analysis organization in Ontario begun in 1990. The conference was entitled "A Social Charter: does Canada need it and should Christians support it?"

The issue has rapidly come to prominence over the past seven months, since Ontario premier Bob Rae and others began promoting the idea of a social charter as an important element of a future constitution for Canada.

Adopting a social charter would result in a transfer of power just as

disastrous as the one caused by the 1982 inclusion of the Canadian Charter of Rights and Freedoms, says Hunter. According to him, the Charter of Rights has led to an abandoning of predictable judgments based on the moderating influence of common law in favour of a random series of personal ideological judgments.

Though the proponents of a social charter intend it to ensure "predictability and openness," the opposite will result if its enforcement is left to the courts, says Hunter.

Check on government promises

Another conference speaker, Dr. Tone Careless, elaborated on the nature of and precedents for a constitutional social charter. Careless is an Ontario provincial civil servant with the Ministry of the Attorney General.

"A social charter of the type under discussion would not require the government to spend more money or alter the distribution of wealth in Canada," says Careless. "Nor would it necessarily enlarge the size of the public sector."

It would probably create an annual economic conference to discuss and evaluate government social-programs. Some kind of social charter bureaucracy would analyze the extent to which the government is keeping its promises as well as the general efficiency of its social programs.

See WHAT -- p. 3...

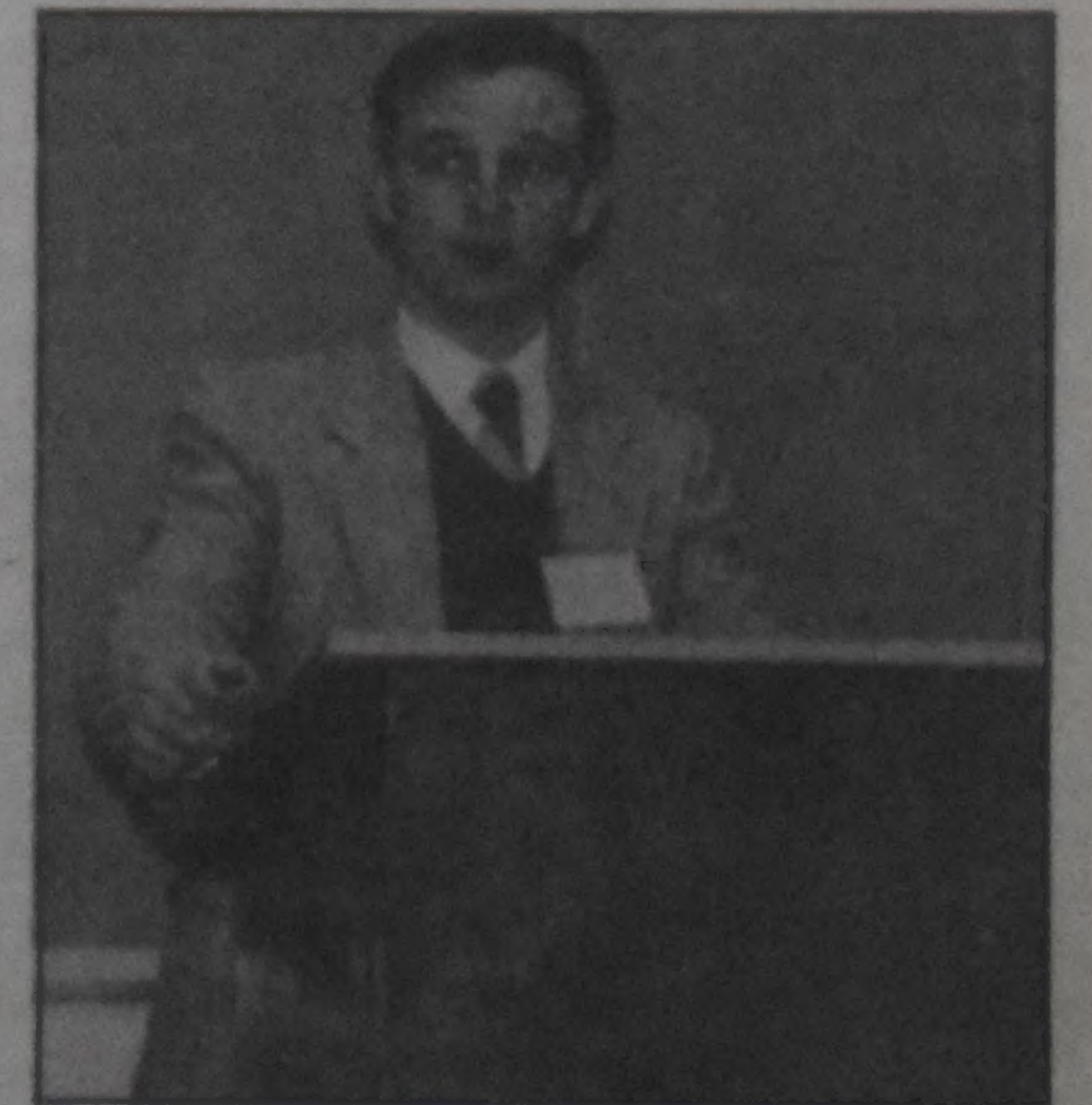


Photo: Bill Fledderus

Dr. Tone Careless, director of constitutional policy in Ontario's Ministry of the Attorney General.

In this issue:

- Is the happy family farm a thing of the past? p. 6
- Doro Bakker reviews oodles of children's Bible story books. pp. 10, 11
- Marian Van Til reports on the U.S. presidential race. p. 20

Thinkbit:

True nostalgia: We were better off when we were worse off. Italian saying.

"I don't belong to any organized party," said American humorist Will Rogers, "I'm a Democrat...." p. 7, p. 20.

"A children's Bible story book should be a revelation of God himself...." pp. 10, 11

News/Agriculture

Constitution must protect the vulnerable

...Continued from p. 1 teachings that give a framework for political action," says Harry Kits, CPJ's executive director.

Historic rights

Mutual respect and mutual responsibility for Canada's diverse peoples, accent on families, stewardship of land, and peace for all peoples are some of the biblical principles that are springboards for specific recommendations.

CPJ sees as pivotal the issue of whether Canada will deal justly with its aboriginal nations. CPJ says we must build new relations with Native

peoples on "mutual respect" and the knowledge that they have inherent right to self-government, which among other things means "the right to give distinct institutional expression to ways of life flowing from the Creator's having bestowed upon aboriginal nations unique responsibilities to care for and live in harmony with all of Creation."

That Quebec should be accepted as a "distinct society" almost goes without saying. But Quebec is not uniform, says CPJ, and it must grant to its minority people, including its Native peoples, "the very

constitutional right it demands for Quebec as a distinct society."

Reform the House of Commons

Yes, the Senate needs to be reformed, says CPJ, but so does the House of Commons. Proportional representation by province should be seriously considered for the election of representatives to the House, it says.

CPJ wants to see adopted the version of the Preamble to the Constitution that includes the statement, "We affirm that our country is founded upon principles that acknowledge the supremacy of God, the dignity of each person, the importance of the family and the value of community." This is also a major emphasis of The Evangelical Fellowship of Canada (EFC).

CPJ chokes at the statement in the proposed "Canada Clause" that highlights our responsibility to our children as

"ensuring their prosperity," which it says is a "far too limited view of our responsibilities." Something should be said, says CPJ, about the well-being not only of our children but of all people, including the poor.

"Our treatment of the weak and vulnerable is, in the end, the measure that marks Canada as a just or unjust society," says CPJ, in urging that our economic union be guided by the principles of a social covenant. This has echoes of

Old Testament prophets more than of the rich and strong devising a society that will serve themselves, note Christian observers.

We hear expressions of "what's in it for us" in news reports on the constitutional debate. But CPJ says that we're all in this together, the strong and weak, rich and poor, French and English — and the best way to live together is to build our society on biblical principles.

Churches discuss violence against women

... Continued from p. 1 advertising contribute; 5) the frustrations that arise from working conditions, family life, unemployment, alcoholism, and other factors; 6) the violence in popular entertainment; and 7) the lack of emphasis and education on resolving problems non-violently.

After addressing ways in which churches can help — including regularly speaking out against abuse and responding effectively to instances of sexual abuse by clergy and church workers — the brief had some advice for the government, saying more needs to be done to combat the problem than is being done currently.

It suggests developing programs similar to the campaigns against drunk driving and smoking so that "abuse of women is no longer socially tolerated behaviour."

Government must promote justice

The brief says the government needs to promote policies that ensure economic justice for women (such as fair taxes, quality child care, pensions for homemakers and pay equity). And the government must also give more support to agencies which run shelters for abused women

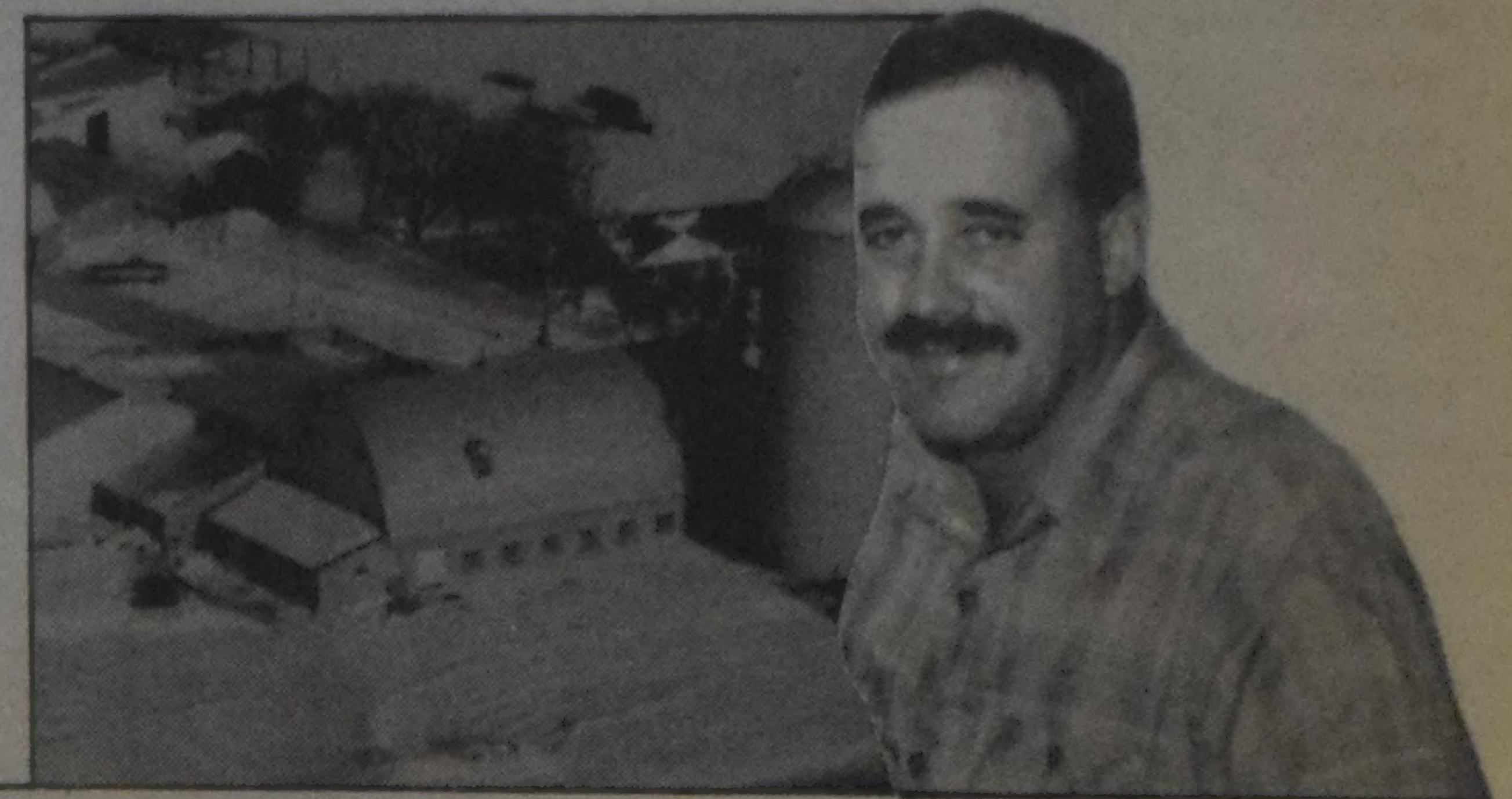
and children, second-stage housing, parenting programs, and financial, legal and personal counselling — including rehabilitation for abusers.

In addition, the government must more tightly control pornography, take steps to reduce the violence in popular entertainment, and "support education on non-violent methods for resolving disputes."

The submission concluded that the panel's work is important for *all* of society. The victims of abuse need to know that "Their suffering is neither trivialized nor ignored," it says. And abusers need to be helped to "take responsibility for their actions and to be truly converted from such action." The church leaders ended their brief saying they "hope, work, and pray" for a society in which "no one needs to be afraid."

The 10 others who signed the brief are representatives of the Evangelical Fellowship of Canada (EFC), the Catholic, Anglican, United, Presbyterian and Lutheran churches, the Salvation Army, the Mennonite Central Committee, the Church Council on Justice and Corrections, and the Women's Inter-Church Council of Canada.

Rural routes



Maynard Vander Galien

Knowlton Nash travels country as Klinck lecturer

CBC News anchorman Knowlton Nash is travelling across Canada giving a series of speeches on "How to Communicate a Positive Image of Agriculture to the Public."

Between January and April, Nash will be delivering 24 lectures to farm groups about how they must do a better job of communicating with the news media and you, the urban consumer. The Dr. Leonard S. Klinck lecture series tour is sponsored by the Agricultural Institute of Canada, an organization representing agricultural professionals.

On Feb. 25, Nash spoke to about 250 farmers and farm leaders at the Kemptville Agricultural College in Kemptville, Ont. Despite a heavy snowstorm and poor driving conditions, the audience was impressed with Nash and what he had to say.

Perhaps you're wondering what makes a new anchor qualified to travel the country lecturing farmers about communicating. The 64-year-old Toronto native began his long and varied journalism career as a sports reporter with the *Toronto Globe and Mail* in the mid 1940s. His only time outside of the news business was a six-year stint as director of information for the International Federation of Agricultural Producers (IFAP) in Washington in the 1950s.

Nash said that his experience with the IFAP helped him realize what's needed in this country is a "co-ordinated plan of action to tell the agricultural story."

Fewer journalists raised on farms

Farmers are viewed less positively by the urban media than they were 10 or 20 years ago and much less well than 30 or 40 years ago. Much of the reason, Nash says, is that fewer journalists now come from farms than a generation or two ago. And partly because consumers are seeing huge support payments going to farmers at a time when taxes are rising and the cost of food is going up.

Nash said Canada is on the verge of a profound debate on the whole future of agriculture, and if the industry is to avoid

"economic disintegration" it has to do a lot more than it is doing to generate a broad public awareness of the economics of farming in Canada and its role in Canadian society.

To do this, farm and industry leaders must make a greater effort to get to know assignment editors and reporters, and meet with TV news producers and newspaper editorial boards. They must make every effort to speak to chambers of commerce, service clubs and at universities.

Nash told the Kemptville audience that farm leaders and their organizations *are not known to do that*. "The spokesperson for a farm organization should be on a first name basis with the news and business editors of all the major news media."

Sound bytes

He said the agriculture community must also build a consensus on issues so it can speak to the media with one voice.

"In television they're not really looking at the substance in any detail, but they want to look for that memorable phrase that will stick in the minds of viewers."

Nash said television news first had 48-second interview clips and that was reduced to 30 seconds and then down to 15-second clips.

"Now you've got to answer it in an 8-second clip."

Nash reminded the audience about the famous Bush line "Read my lips." That short memorable phrase stuck with millions of Americans.

Farm marketing boards must have taken a few hints from Nash's lecture tour. At least two Ontario marketing boards have been meeting with the editorial staff of some major daily newspapers. Perhaps they thought it was time to tell the urban news media what farm marketing boards are all about.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew) and writes weekly "Rural Route" columns.

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Pressreview

Carl D. Tuyl



Pressreview

Sometimes (often times, really) I think that this country would be a whole lot better without those kingpin provincial premiers. They are like drum majorettes throwing up their little glitzy batons: "I want a triple E-senate"; "I want the right to veto"; "I want more money"; "I want to be distinct" — all of them sounding like the big-bosomed soprano who will quit if she doesn't get the heroine role. Get with it, guys; we're getting tired of the grandstanding.

Hats off to Monsieur who pulled all the unity stops in his home province. It will be well into May before the government's constitutional proposal will be tabled in the Commons. A recent poll showed that 42 per cent of Quebecers would vote Yes in a referendum on sovereignty, and 39 per cent would vote No. The poll also showed that a whole lot of Quebecois did not have the slightest inkling what sovereignty would mean.

★★★

Our External Affairs Minister, Barbara McDougall, is off to South Africa. She is the first Canadian minister to visit there in three decades. It's about time that the Commonwealth countries recognize that South Africa isn't the same apartheid fortress anymore. Things are a-changing; we're sitting at the edge of a new century. The NATO allies do not like Canada's decision to pull the troops out of Europe, but Barbara McDougall said that it would be highly unlikely for our government to reconsider that decision. We are poverty stricken; the amount of food banks in our country has risen from 75 in 1984 to 292 and counting, currently.

★★★

You know how journalists, or at least some of them, are always harping about government perks? Well, a lot of those press guys and dolls use the work space in the Centre Block without charge, they get \$6.00 haircuts and use a no-fee gymnasium, and make long distance telephone calls without paying for them. A classical case of the pot calling the kettle black.

★★★

The State of New York cancelled a \$17 billion energy contract with Hydro Quebec. Conservationists and Cree Indians said that the cancellation was a victory for the environment. New York wanted to knock down the price of the deal by 30 per cent, but Quebec refused to budge. No cut in price, no deal!

★★★

Strange things happen all the time: the NDP premier of Ontario urges unions to exercise restraint in wage demands, Sears urges Sunday shopping, and just when hardly any airline has a first-class section anymore, MPs are told not to travel first class; and 12 per cent of our country's population will retire between now and the year 2000, believe it or not!

★★★

Moammer Gadhafi of Lybia likes playing with fire, I guess. He refuses to surrender the Lockerbie bombers and he is

making life difficult for British citizens, which is always a dangerous thing to do, even with Margaret Thatcher out of office. One of these days the English will shake a few pebbles out of his shoes if he doesn't bend. Down on the popularity scale are: Russian President Boris Yeltsin, France's prime minister Edith Cresson, and also down a notch, cheat'n Clint'n, who confessed having been naughty in college by smoking pot. His financial backers are getting a bit nervous. What else did this fellow pull off?

★★★

The global village is getting smaller and smaller: Israel restored telephone communication with Saudi Arabia, Jordan, Lebanon, Bahrain, Qatar, the United Arab Emirates, Morocco, Algeria, Tunisia and Yemen. Maybe they can start talking peace over the gab wire. That way they don't have to face

each other. One fellow out in that neighbourhood is not very peace-minded. Ayatollah Khamenei urged the faithful during the Friday prayer meeting in Teheran to attack Israeli targets around the world. At the prayer meeting! Reminds me of a remark made by one of my catechumens. When I said that God was omnipotent and omniscient, she said he is probably also omni-bored with our prayers.

★★★

German Chancellor Helmut Kohl met in Munich with Austrian President Kurt Waldheim, who has been banned from entering the United States because of his past as a Nazi army officer. When Kohl was asked whether he was aware that the World Jewish Congress had criticized the meeting he answered: "Whom I meet, that is for me to decide as chancellor." Jawohl, Herr Kohl! The German Foreign Minister

promised to use Germany's influence with its European partners to lower the high fishing quotas set by the European Community. That's nice.

★★★

The United Nations peace-keeping force has set up headquarters in Sarajevo. Serbian and Croatian militias observed the occasion with another outbreak of their fratricide, killing at least 25 people.

★★★

Soon it will be Easter. Somehow Easter is also about new beginnings after a cul-de-sac dead end. We need new beginnings internationally and nationally. And if I may add, denominationally, where in my church we have to be delivered from our gender obsession.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Churches.

What is a social charter?

...Continued from p. 1

A social charter may read something like this: "All Canadians have a right to health care, education, employment and social security." It could also include the right to culture, to a safe environment and to an adequate standard of living.

At least 55 other Western countries have legislation which guarantees the right to health care, the right to work and the right to (free) education. Though this

statistic implies that Canada is lagging behind, opponents argue that many of those countries are smaller and more homogeneous than Canada and are therefore not comparable.

Neither the United States nor Mexico has a social charter, although many states have legislation guaranteeing welfare support.

The Canadian government has long been committed to these social supports, says Careless, and thus those who

say that a social charter is a radically new idea are mistaken.

The reasons for engraving these commitments in stone include recent federal cutbacks, which have made many question the solidity of the governments' existing commitments, according to Careless.

Some opponents, explains Careless, do not see such commitments as necessary parts of the Canadian identity. They argue that the people

promoting the social charter are mistaken in thinking that such values are shared by all Canadians.

A recent Gallup poll showed that only 29 per cent of Canadians want a social charter placed in the Constitution; 59 per cent argue that provincial governments should decide how to implement social programs.

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Editorial

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- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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How can a grown-up do such a thing to children?

I am trying to understand how it is that some grown-ups are motivated to use little children, sometimes babies(!), as sexual objects and how it is they don't control the urges they feel, seeing that to give in to them means breaking a delicate relationship of trust and respect. What makes them so insensitive to the needs and rights of a child. Why don't they seek professional help?

I am responding to news items in Canadian papers that speak of teachers in Christian schools being charged and convicted of sexual assault. The most recent news story mentions a former teacher in the Canadian Reformed school system who has been issued a warrant in Ontario on five counts of sexual assault. Five female students have told police they were assaulted in the classroom during 1985-86 when they were in Grades 2 and 3. The same teacher has been charged with three counts in British Columbia.

What went through the man's mind when he sexually abused children? I ask myself, assuming he is guilty of the charges laid by several of his former pupils.

How could they?

Do adults who sexually abuse children not realize they are dealing with a person who has a memory? Do they think because they're dealing with someone who does not fully understand at the time what's going on that this thing they are doing will somehow disappear into the mists of time?

Do they not realize that a child has a soul? Perhaps these adults thought that playing around with a child's body would simply be considered a physical thing, something the child would absorb the way he or she absorbs the pain of bumps and bruises. I am trying to understand.

So little resistance

There is no doubt that it does not require a lot of effort to get a child to play along. There is an absolute imbalance of psychological (and physical) power in the child-adult relationship. The adult's will can easily prevail. The adult can perhaps persuade the child that what he is doing or asking her to do is all right. Perhaps the child can be made to feel confused and hence comply, which may be interpreted as consent. Most of the time the child is probably too afraid to resist or report.

I can see that people who sexually assaulted children more than 10 years ago were not aware of the damage that this would cause the child in later years. It's only in recent years that we are reading and hearing about the long-lasting effects of sexual abuse.

But the abusers certainly knew it was wrong. Sexual immorality, especially when it involves children, has been on the books for centuries as something that corrupts individual and communal life. These adults knew that and either urged or threatened the child not to talk about it with anybody. This is a little secret between the child and the parent, or the child and the teacher, or the child and the uncle, or the child and the neighbour. Sometimes the child is made to feel special and the abuse is followed by special favours, or the child is

totally neglected as unworthy of the abuser's attention.

An abuse of power

Maybe the atmosphere created by the adage "Children must be seen, not heard," was all too easily modified to "Children must be used, not heard." The authoritarian family, school and church has always been deadly for the healthy development of children and whoever else struggles beneath the yoke of physical and psychological terror. Authority must have definite limits or else the adage eventually ends up, "Children must be hurt, not seen as human."

As I was thinking about why certain adults do this to children, I found myself focusing on it as a sexual act. Why don't they masturbate and get whatever urges they feel out of their system? I asked myself. At least, that way they don't hurt other people. But then a friend showed me a book entitled *Betrayal of Innocence* by Dr. Susan Forward and Craig Buck. In it the authors explain that aggressors rarely commit incest because of sexual needs. Forward and Buck explain it as follows:

Two powerful forces appear to be operating in the inner world of the large majority of incest aggressors. The first is an almost insatiable need for unconditional love and adoration.... Children love totally and without judgment. This can be a powerful aphrodisiac for a man... who carries within himself deep feelings of inadequacy. Another type of aggressor defends his feelings of inadequacy by gaining power and control over a helpless, dependent child. Just as we know that rape is not a sexual act, but one of power, control, degradation and hostility against women, we now know that incest is motivated by similar impulses.

Salvation is better than reputation

We may be glad that the silence around abuse is being broken. The fact that a secret many decades old can emerge and bring extreme discomfort to the offender and those around him should go some way towards making future abusers think twice. The fear of exposure is needed to bring greater protection to the child in a closed and abusive family or community.

The fact that abusers who have been carrying a terrible secret around for many years are being convicted and sent to jail is not a bad thing. It's good for those who have been abused in that it affirms that what happened to them was a serious violation and a crime. It helps them heal, which by all accounts is a difficult and painful process. It's also good for the offender in that it gives him an opportunity to escape from the enslaving cycle of hostility and denial, provided he gets therapy. Maybe he can rebuild his life from the ruins of his former hypocrisy.

We are under obligation as churches and school communities to bring the matter of sexual abuse into the open. Most Christian communities cannot properly deal with abuse. They haven't got the stamina or the insight to put in the knife and cut out the rot. However, woe to those Christians who become part of the cover-up. There is a millstone waiting for anyone who aids or abets those who cause one of these little ones to sin.

Children are an inheritance of the Lord, says Psalm 127. As such they are supposed to be treasured.

BW

Letters

Join the real world re: pensions

We fully agree that there is something wrong with the Christian Reformed Church's ministers' pension fund, although in a different way than the two ministers mentioned in your article (C.C. Mar. 13).

To identify myself: I have been a tradesman all my working years (40 years in Canada) and have been self-employed for some years in between. To work in my trade a person must supply his or her own hand tools to the amount of about \$5,000 (today's prices). I have always had to pay my own health insurance until a year and a half ago when OHIP payments were changed to EHT. We have also raised eight children, all educated in Christian Schools.

Through the years, God has blessed us with good health and we have been able to save enough to have a mortgage-

free roof over our heads and even managed to put a few dollars in RRSPs during recent years. Now being semi-retired, the government pays us old age security plus Canada Pension which amounts to over \$1,000 per month. Without any other income and careful spending, we would be able to get by on this.

Any minister we ever had in our congregation was paid a salary of 75 to 100 per cent more per year than I ever made (plus housing allowance, car allowance and book allowance). The church has also paid toward Canada Pension (CCP) since it began. The ministers' pension fund is wholly paid for by CRC congregations, quota set at \$45 per family. With a denominational total of over 75,000 families that makes approximately \$3.4 million per year toward this fund. If this money is wisely

invested it would pay for quite a few retirement incomes.

A retired minister in Canada can legally draw old age security and CPP and in addition to this receives money from his ministers' pension.

I agree that a retired minister should have a decent income but come down to the real world and do not compare your retirement income to those with an above-average income. And I wonder about all the preaching services that are performed by retired ministers. Are they done for free?

If ministers need more retirement money over and above that supplied by the government and the ministers' pension fund, then it should come from their own pockets.

**Hank Reinders,
Drayton, Ont.**

Two retired pastors are living in the past

The question on the front page of the Mar. 13 issue was: "What are these retired ministers up to?" Answer: They're biting the hand that feeds them.

After I got hold of the letter these two ministers sent to fellow ministers and students preparing for the ministry I just was flabbergasted.

I do have a weak spot for ministers. Their task is not an easy one. At 10 in the morning he may have a funeral and at three in the afternoon a wedding. After he comes home on Sunday morning, some brothers and sisters pick up the phone to tell him what a lousy sermon he had. How can he be in favour of women in office? Why would he let children participate at the Lord's supper?

In most cases these beloved brothers and sisters, between listening and dozing off, don't even know what the preacher was saying. In business we can tell a miserable client to go fly a kite and go somewhere else. A pastor has to live with his "pains in the neck."

When it comes to ministers complaining about their pensions, however, it's a different story. In

general, ministers seldom answer correspondence, but when it comes to salary and pension, there is a 95 per cent return on the questionnaires. I know from experience.

When I was a member of the 1968 Christian Reformed synod and we decided to switch from a very shaky "pay as you go" pension plan to a well-funded plan, some ministers objected that this was not the way to go. These men were living in the past. Still today, a number of pastors question the wisdom of having a well-funded pension plan. How foolish!

We now have a letter from two old pastors who are very bitter. It was very wise, Mr. Editor, that you did not publish the letter of these two complaining ministers. Every member of the CRC would have been up in arms. We are accused of paying absolutely no attention to these poor souls. Let me just pick one quote:

"If you, fellow workers in the Lord, retire, do not expect any brotherly love or compassion. You are down and out. The church has changed the office of

minister of the Word into a job. You get paid up to the last day you work and then, like it or not, you are transferred to the care of a pension fund, all paid for. You gave the best of your life; but when you are old, the church is no longer interested in you. You are discarded like a lemon squeezed to the last drop."

This is an unfair statement and just not true.

Fellow pastors are warned: "There will be no quiet and peaceful evening to prepare for meeting the Lord. You will not get a chance to slow down and to get relief from stress, not even after your last stroke or heart attack."

What kind of a language is that? If there was any sympathy for these two men, it has gone out of the window. Rev. Lammert Slofstra is correct in commenting that this whining letter serves no purpose. It contains eight pages of mudslinging.

**Klaas Terpstra,
Hamilton, Ont.**

Calvinists are caught in their belief system

Maybe those Hasidic Jews know more about the second coming of Jesus Christ than we think (C.C. Mar. 20). For them it will be the first time, of course. They have missed out on that one. But since the prophets speak much about this subject, orthodox Jews probably watch the signs of the times closely, even though they did not read the signs of Jesus's first coming.

Yes indeed, it's scary to be caught in a belief system. When you are in it, you don't know it.

How many people are not caught in the Calvinistic belief system, being indoctrinated in the way John Calvin thought? He was a great man of God, no doubt, but only a tool whom God used to draw people out of a corrupt system. But Calvin himself was not free from it.

Since that time God has used many more people to reveal his will. But he did not reach the ones within the belief system called Calvinism.

Calvin never accepted baptism as instituted by Christ, even though he was

well aware of it and replaced it with the old covenant sign and seal of circumcision, now called infant baptism, (a leftover of the religious system out of which he came).

Satan always has and still uses systems with their laws, rules and regulations (forms of subscription). Caught in a belief system, indeed.

**Sid Denekamp,
Burlington, Ont.**

News digest

MVT, column editor

New Great Lakes Pollution Prevention Centre formed

SARNIA, Ont. — As part of Canada's "green plan," the Great Lakes Pollution Prevention Centre has been formed and Sarnia, Ont., has just been announced as its site. The centre, which will open in mid-May, will collaborate with government, industry, academic and public interest groups to "develop and implement pollution prevention planning for the Great Lakes System," says Environment Canada. It will also work to raise public awareness about pollution prevention issues in the Great Lakes area.

The ecological health of the Great Lakes basin affects not only millions of plants, fish and other animals, but millions of people too in both Canada and the U.S. — and each country runs both separate and joint projects concerned with maintaining or improving that health.

Farmers donate record amounts of grain for world aid

WINNIPEG — The Canadian Foodgrains Bank (CFGB) has announced that Canadian farmers have donated record amounts of grain to the bank despite facing the worst economic crisis since the Depression. CFGB thought it would have no trouble reaching its March 31 target of 20,000 metric tons. "Canadian farmers have once again demonstrated that their concern for others is not stifled by their own difficulties," noted Al Doerksen, CFGB's executive director.

CFGB is made up of 11 Canadian church groups, including the Christian Reformed World Relief Committee, which collects and ships foodgrains to needy countries around the world.

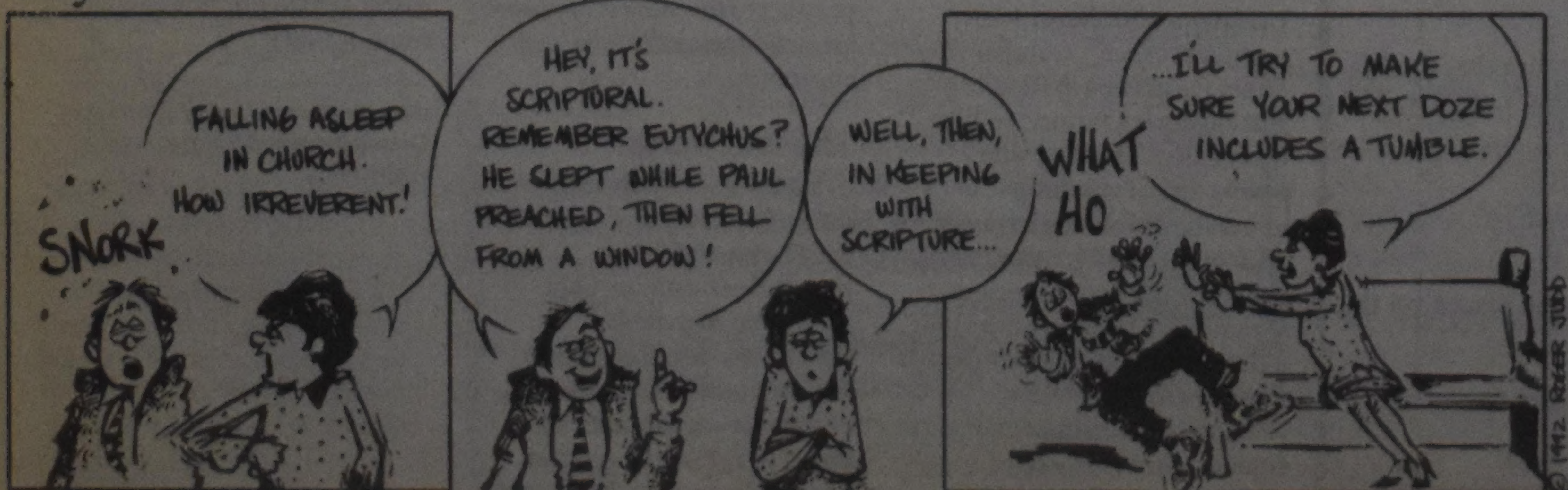
Sierra Leone subject to evil spiritual forces

FREETOWN, Sierra Leone (EP), — A recent United Nations announcement said that Sierra Leone is the "least developed" nation in the world. The country is rich in natural resources (diamonds, bauxite, iron ore), has a viable fishing industry and relative political stability, but still isn't able to support itself.

The Evangelical Fellowship of Sierra Leone (EFSL) has concluded that the country "is a victim of political and administrative mismanagement," but that evil spiritual forces are at work in that, frustrating the most well-intended plans.

In response, EFSL is engaged in "prayer mobilization" as part of the "spiritual warfare" being waged for the country. EFSL has also created a national, non-partisan forum to promote debate, justice and to safeguard Sierra Leone's natural resources.

Beyond Belief



Agriculture

The happy family farm is part of 'postcard reality'

In the following article, Gerry Prins takes issue with "Rural Routes" columnist Maynard VanderGalien's views in favour of farm marketing boards and other agricultural subsidies. Mr. Prins approaches the subject from the viewpoint of the food distributors and "middlemen."

Gerry Prins

Mr. Vander Galien is proud of the fact that he's a member of OFA (Ontario Federation of Agriculture) and participated in the Canadian Farmers Rally in Ottawa (C.C. Mar. 13). He would have us believe that all farmers are in agreement with retaining supply management.

Nothing could be further from the truth. Only dairy and poultry farmers wish to retain this system of marketing. Grain farmers on the prairies would like to see it disappear by way of the GATT talks, so economically crippling subsidy-wars on grains can be eliminated. Third world countries who cannot compete now would also benefit and become part of the world market.

Of course our U.S. farm neighbours would "love to have our system" of supply management, or legalized price fixing. After all, who really wants to live in a highly competitive world like all other participants in the food industry, such as processors, distributors and retailers. Farmers may think that former agriculture Minister Eugene Whelan should be proud to be the father of marketing boards, but don't ask the Consumers Association of Canada, or for that matter the Ontario Food Alliance Inc., and Distribution Canada Inc., to make him man of the year with milk prices double the world price and chicken at 40 per cent higher in Canada than in the U.S.

Price fixing is immoral

Mr. Vander Galien wrote an earlier article under the heading: "Is your grocery bill as high as you think?" that all

industrial companies use supply management," he said. What he doesn't state is that dairy and poultry farmers set prices for farmers, or to put it bluntly, fix prices.

The only reason farmers can get away with fixing their own prices (having the fox run the henhouse) is by virtue of legislation. To put this in perspective, gambling in the U.S. is illegal in most states, but legalized by virtue of legislation in Las Vegas. Does this make it morally right then for a Christian to gamble as long as it's only in Las Vegas? My point is that price fixing is immoral for all, if it is for one. Our Charter of Rights and Freedoms claims we're all equal. Is a dairy and poultry farmer "more" equal?

Subsidies a form of welfare

I am sure that Mr. Vander Galien would agree that most every business, including farmers, in Canada today is struggling during this recession and that all events conspire against the farmer — the weather, insect infestation, unyielding soil and over abundant harvests.

There are more joyful occupations, certainly, than rising before the sun to look after cows. The agriculture sector in Canada exists in its current form only by the grace of a government life-support system aimed at preserving the concept of the small family farm. Government contributions account for about two-thirds of net farm income by way of subsidies, either direct or indirect.

It should be noted that "subsidies" is synonymous with "welfare," which is



Manitoba, near Bruxelles.

Photo: C.C. files

exactly what it is. Mr. Whelan's Liberals used to refer to the corporate welfare bums. Well, if the shoe fits

Canada's highly developed system of supply management is one of the more potent means by which the Canadian consumer subsidises the farm community — not through taxes but through higher prices. These higher prices having to be paid by the Canadian consumer are one of the most regressive forms of taxation going, since it is the lowest income Canadians who suffer the greatest impact of a high-priced food policy. The farmer

eggs, cheese, chickens and milk. What baffling logic this is. It requires us to believe that the quality and security of supply of, say, automobiles or stereo receivers would be best assured by putting a lid on the supply of these items.

As it happens, the laws concerning restrictive trade practices forbid such action. Indeed, the opposite applies; consumers benefit from vigorous competition among rivals seeking to offer the best product at the lowest price.

The powerful farm lobby also artfully asserts that it needs protection from the

enable them to compete in other provinces and other countries. This is the real world.

Real-world economics have not yet intruded on the farmer, here or in Europe. The situation would be greatly different, I suspect, if Canadian consumers and their counterparts in other countries were aware of the high price they are paying to uphold the postcard reality of happy, honest toil on the family farm.

Mr. Vander Galien and all his fellow farmers in the supply-managed food industry had better understand that supply management will be a thing of the past. It *will* disappear. The majority of the countries under GATT are now in favour of dismantling this type of legalized price fixing.

A new method of marketing dairy and poultry products which is more in keeping with true competition will have to be introduced to the market place. We as independent supermarket operators would like to sit down with our Canadian farmers in order that they may survive, but survive in the real world, not an immoral world of high prices without responsibility.

Gerry Prins is president of distribution Canada Inc. and the Ontario Food Alliance Inc.

"The farmer takes the position that the retailer is gouging the consumer, but nothing could be further from the truth."

takes the position that the retailer is gouging the consumer, but nothing could be further from the truth.

False claims

The farmer reads, for example, such nonsense as that put out by the Honourable Ralph Ferguson, MP for Lambton-Middlesex, in his pamphlet called "Compare the Share Farm Gate to Retail." Here again is a farmer, talking on behalf of farmers, who knows little if anything about the processing industry and/or the retail food industry. Then goes on to quote prices which are so blatantly false that a first-year economics student could see through them.

Farmers claim that Canadians are assured of a stable supply of high quality

threat posed from foreign producers. A close examination of this theory reveals that what Canadian farmers fear most is each other. Better that each farm be looked after with its quota than a competitor down the road choose to enter the free market system and put his or her product to the market at a more attractive price to the consumer.

The real world

You can see where that dangerous tendency might lead us. The most efficient, innovative farmers would thrive and nonviable operations would disappear. Farms would eventually become fewer in number and larger in size, and enjoy the economies of scale that would

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Clinton and Brown aren't the only fish in the sea

Marian Van Til

On March 21, I drove the 50 km to Buffalo, N. Y., to hear U.S. Democratic presidential candidates Bill Clinton and Jerry Brown present their views in a public forum. (See full report on p. 20.) Though Clinton and Brown are the only well-known candidates, they aren't the only candidates. Two others, Minnesota Senator Eugene McCarthy and former Irvine, Calif., mayor Larry Agran were there too. McCarthy and Agran each brought an unusual dimension to the event:

Comic relief

Eugene McCarthy, now in his late 60s, was the scholarly-looking, slow-talking, self-effacing, poetry-writing anti-war candidate of the late '60s. McCarthy's view is that the U.S. has "gone from a sovereign and independent nation to a kind of neo-colonial condition. We need to re-establish sovereignty and self-control...."

Though it was not entirely clear why McCarthy has chosen to be a candidate he clearly relished the opportunity to bash Bush's dismal domestic record. The senator's trademark dry wit and anti-Republican satirical jabs, delivered with the timing of a professional comedian, pleased the partisan crowd and

lent the proceedings an almost festive air.

Examples of McCarthy's comments:

*** On George Bush's qualifications:** "[Before he became president] he was head of the Republican Party and of the CIA...; that doesn't build character. And he was vice president under Reagan.... A normal vice presidency can demoralize you...."

*** On Bush's recent trade trip to Japan:** "I'm disturbed to see the President of the United States as a travelling salesman to Japan to sell cars. That's like going from Minnesota to Wisconsin to sell butter."

*** On defense:** "The cost of defense must be reduced, and I favour a defense import duty on goods from any country

we're protecting. But don't underestimate fighting the military-industrial complex, which was established in 1947. I warned about it then; when the War Department became the Defense Department it started. If you call it the War Department people ask, 'Where's the war?' — and there was none [any longer]. If you call it the Defense Department you can get away with anything."

*** On Bush's attitude toward national health care:** "Bush says national health care is impossible...; but veterans get it. We could declare everybody a veteran — that'd do it quick!"

*** On Bush's refusal to provide more money for public housing:** "...George has lived in public housing for almost a third of his life."

*** In answer to Jerry Brown's \$100 campaign-donation limit:** "We're not corrupted by money. Our problem is stupidity."

'Mayor who?' versus The Press

Another candidate (besides McCarthy) that no one knew was running — and who few if

any people in the crowd had ever heard of — is Larry Agran, former mayor of Irvine, Calif. It soon became apparent that Agran is no crackpot; he's articulate and was well-prepared. (The main "plank" in his political platform is a proposal to cut the U.S.'s defense spending by 50 per cent and use the resulting "peace dividend" to fund all the domestic programs and social services that need it, including establishing national health care.)

Agran had been in the race from the beginning yet no one knew him. Why? The answer, exposed to western New Yorkers by a *Buffalo News* columnist, is not a little ominous in the supposed "Land of the Free."

When Agran announced his candidacy the national press people (i.e., television and news magazines) decided amongst themselves that he was a bit player who wouldn't be worth covering. So they never mentioned him.

Of course news organizations make decisions daily as to what is "newsworthy," and there are often as many as 30 presidential candidates nationwide. Most of them are "favourite sons" or protest candidates in a given region; they appear on the ballot in their home state and perhaps a few others. They don't intend to be national candidates.

But Agran did, and he was easily as qualified to run as most others. Only through a 1-800 telephone number and local newspapers was he able to hang on and eek out support. But the national press still refused to mention his name or show photos of him. When, for example, he appeared in a wire service photo with Clinton, Tsongas and Brown, all the national sources that carried the picture cropped Agran out of it.

But the situation is becoming increasingly embarrassing for the press. Just before the New Hampshire primary, Agran was leading Jerry Brown in the polls (they were also treating Brown as something of a flake at the time). To get around that "problem" they took to mentioning only the top three candidates (Agran and Brown not among them).

Agran was not going to be allowed to participate in a candidates meeting in New Hampshire — until the audience started chanting "Let us vote" [on the matter] and Agran was "invited" to join the others. He still hasn't been mentioned on the national television networks, to my knowledge. Some analysts believe that if he hadn't been blackballed early on, there would be three "viable" Democratic candidates instead of two.

This is My Life

Rated PG
Stars Julie Kayner, Samantha Mathis, Gaby Hoffmann, Carrie Fisher, Dan Aykroyd. Based on the novel *This is Your Life* by Meg Wolitzer. Screenplay by Nora Ephron and Delia Ephron. Directed by Nora Ephron.

Though this film is based on a novel, there is much of director/screenwriter Nora Ephron's life in it; but that may not say much for her.

Dottie Ingels is a funny lady whose husband left her some years ago. It was up to her to raise their two daughters. Dottie is tired of low-paying jobs which don't interest her; she longs to make people laugh, and to get paid for it. So she gives it a try at a local comedy club, and people do laugh. But the pay is lousy.

Then one night she gets "discovered" by a big-time agent (Dan Aykroyd) who likes her work and helps her move up the ladder. Soon she's playing TV appearances from Hollywood. She's now gone for a month or more at a time.

Meanwhile, her daughters (a teenager and a 10 year old), along with their assorted babysitters (comedic friends of Dottie's) are not keen on Dottie's increased absences.

What the plot really comes down to is this: "Single mother achieves her dream and pursues happiness but feels guilty for neglecting her children. Then they all re-adjust to new roles — and to wealth and fame."

What really motivates this family and their friends? Are these people as shallow as they seem? And is this what urban (white) North America is all about? While there are funny and even a few poignant moments here one leaves the theatre feeling that *This is My*

Life was an essentially empty exercise. Perhaps that's because despite all the togetherness and understanding at the end, these lives are essentially empty lives, turned in on themselves, blind to the One who makes the puzzle make sense.

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Church

Marian Van Til, page editor

Optimism returns to Puerto Rican CRC

GRAND RAPIDS, Mich. (CRWM) — For most people, going to Puerto Rico sounds like a great vacation. But when Bill and Teresa Renkema and their four children moved to San Juan in June 1989, they knew they were in for one of the biggest challenges of their lives.

Missionaries with 11 years of experience in Central America at the time, they came to Puerto Rico with the task of training church leaders and stimulating growth in Christian Reformed congregations on the island which had been stagnating. Bill's first step was to re-open the small Christian Reformed seminary of Puerto Rico which had operated in the 1970s. Bill serves as director and teaches several courses at the seminary.

"The Puerto Rican church has highly trained pastors compared with the Christian Reformed Church in other Latin American countries," "Some of the pastors are university graduates. But only one of them finished seminary; two are studying there now."

The rest of the student body is made up of elders, deacons, Sunday school teachers, members of evangelism teams and other church members who

want more biblical training. There are an average of as many as 20 students enrolled each semester.

Indigenous worship style needed

But the seminary training only begins to address the real challenge in Puerto Rico — getting the island's five CRC congregations to start growing again. When the Renkemas arrived in 1989, all five congregations were losing members or holding steady. In addition to a lack of leadership, Bill attributes the stagnation to a worship style that was not very Puerto Rican. He has been working behind the scenes with pastors and other church leaders to get the churches growing again by introducing a more lively and participatory style of worship.

"We have found that in Latin America it is difficult to attract new members to the church if there is not a lot of life and joy in the worship service combined with solid preaching," Bill explains.

"There is now a new spirit of optimism in the Puerto Rico Christian Reformed Church.

Congregations that two years ago were stagnant in their numerical growth and confused in their theological identity are beginning to grow and are gaining a better understanding of their Reformed roots."

New structures

Committees and administrative structures which had ceased to function are now being renewed and redefined. A theological and leadership training program at the seminary which had disappeared completely for a number of years is now functioning with 20 part-time students. And a new agreement between the Christian Reformed Church of Puerto Rico, Christian Reformed World Missions and the Back to God Hour will soon begin to use a combination of radio spots, telephone counselling and visits by trained evangelism teams to get the Gospel to people who have not been reached by other means.

World Missions began work in Puerto Rico in 1968 when an American businessman from the Southern Presbyterian

Church had contact with a church in Puerto Rico and invited the Christian Reformed Church to work jointly with them in missions. After several years, World Missions began its own ministry in church planting. In 1985 missionaries in Puerto Rico were reassigned to other countries when the Puerto Rican churches had become self-sufficient. But the Renkemas came in 1989 when the Puerto Rican CRC asked World Missions for help with leadership training.

Political, cultural ambiguity

Puerto Ricans were granted U.S. citizenship in 1917 and the island culture is not unlike that in the United States. But there are also cultural differences. For instance, many are suspicious that the Protestant churches grow as American economic influence increases. The traditionally Roman Catholic island now has as much as 40 per cent of its population of four million calling themselves Protestant. Puerto Ricans are also divided over the issue of whether to become an American state or

an independent nation.

Apart from the political debate, the future challenge for the Christian Reformed Church in this context is to address the social ills in the country. Bill reports that Puerto Rico has a higher rate of divorce than any nation. It has the highest rate of AIDS of any of the U.S. states or territories. And there are more murders and rapes per capita on the island than anywhere in the United States except Washington, D.C.

"The people here need a Reformed world-and-life view," says Bill, who has been working mostly with the middle class. "They see success as hard work; they work and drive the same way — to get ahead of the other guy. The next step for us is the application of the Gospel to every day life. The Puerto Rican CRC is struggling right now with what it means to be Reformed without being Dutch-American or Dutch-Canadian. The discussions are stimulating and exciting, and this missionary is excited that a denomination which seemed to be dying is showing signs of spiritual vigor."

Bible League becomes major supplier of Scriptures to Lithuania

KAUNAS, Lithuania (TBL) — The number of New Testaments in the world has gone up more than 7,000 per cent in the last four months, thanks to The Bible League (formerly World Home Bible League), an international Scripture placement agency

based in Chicago, Ill. In November 1991 when the league was asked to take on the project, there were only 700 Lithuanian New Testaments in existence; currently, after a rushed production schedule which was completed last month, there are 50,000.

The Bible League has produced Scriptures in more than 500 different languages and works to place them through indigenous churches and recognized evangelists in over 60 countries around the world. The League has been active in Eastern Europe since the fall of communism in 1989. Junior Kreps, now co-ordinator of Eastern Europe Ministries for The Bible League, was approached by several local Lithuanian interest groups last November concerning their need for Scriptures.

These pastors with connections to Lithuania were the original instigators of the project and agreed to do what they could to raise funding for it. "They gave me one of the 700 existing New Testaments," says Kreps, "and asked if The Bible League could publish any

more."

Co-operative process

The usual process for printing a book involves typesetting, shooting negatives from the typeset copy, and then chemically burning plates from the negatives for the actual printing. The League was able to buy the negatives of the original New Testaments directly from Europe, but the poor condition of the film made it impossible to use. Rather than take the time to re-typeset the book themselves, The Bible League's production team quickly shot new negatives directly from the existing booklet.

Because of the small print quantity and the urgency of the job, The Bible League turned to New Life League in Japan to do the printing of the Lithuania New Testaments. New Life

League finished that step of the process in mid-January and sent the project on to New Life Literature in Hong Kong for binding. Binding was finished in late February and the completed books were shipped immediately to Kaunas, Lithuania. They are expected to arrive there in early May.

Kreps, who has also travelled extensively throughout Eastern Europe for the work of The Bible League, said, "They could use 150,000, not just 50,000, but we just did not have the funds to print that many."

For more information about the work of The Bible League and this special production of Lithuanian New Testaments, contact John G. Klomps, executive director at the Bible League, Box 524, Station "A", Weston, ON M9N 3N3; (416) 741-2140.

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Controversial Catholic theologian in new tussle with Vatican

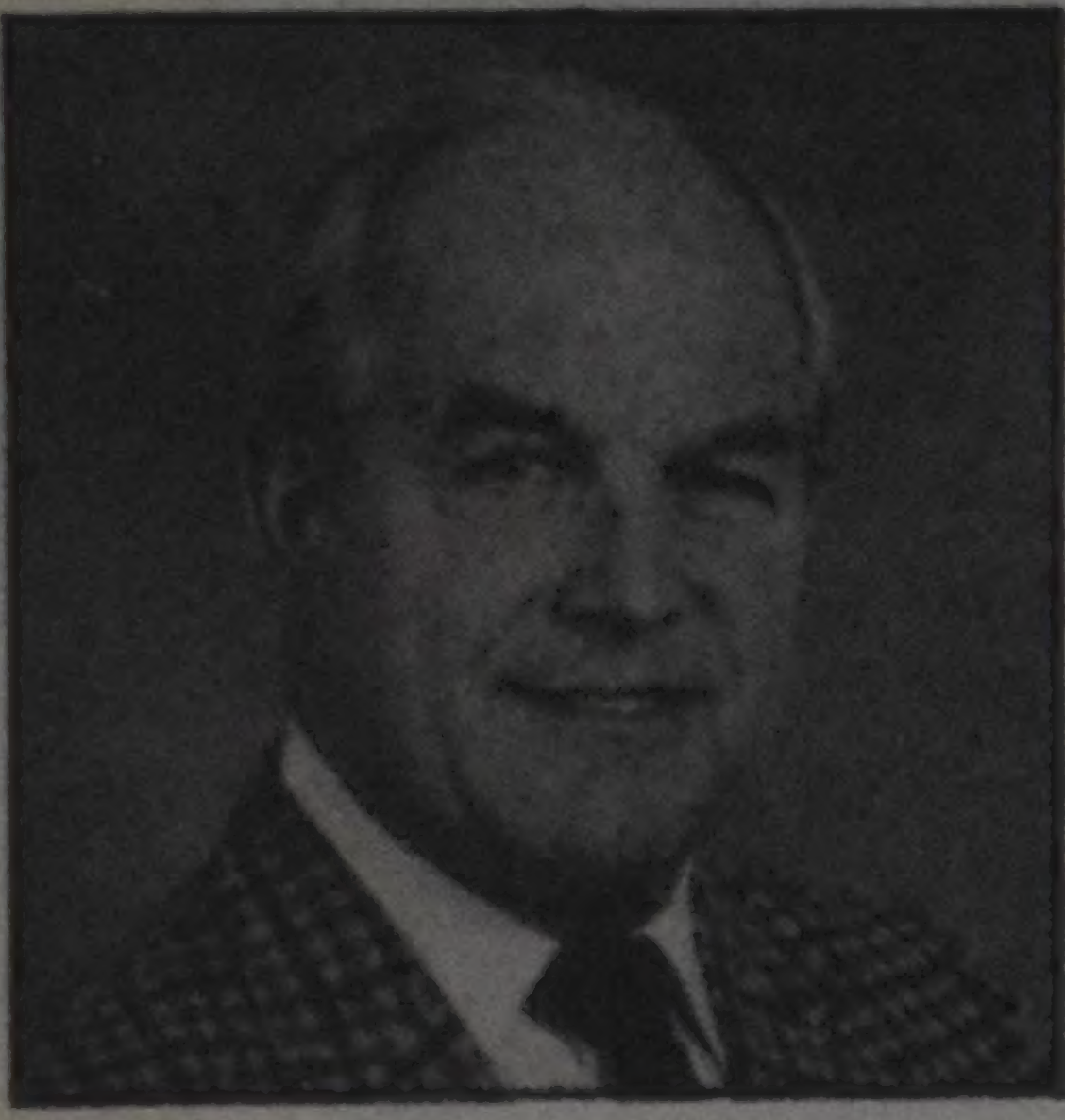
Marian Van Til
TORONTO — Matthew Fox, an outspoken Catholic priest who was officially told by the Vatican to quit teaching and preaching for a year in 1989 because he would not recant his unorthodox views, is once again in trouble with the Pope.

Fox is facing dismissal from the Dominican order for refusing to leave the New Age-oriented centre he founded in California called the Institute

of Culture and Creation Spirituality. Fox has sought and has been offered "asylum" by Dominicans in the Netherlands. Father Piet Struik, head of the Dutch Dominicans, believes "Matthew Fox attracts people — people who have no place in any church."

Fox has written several books and is an engaging if controversial lecturer and workshop leader. He was in

Toronto at the Metro Convention Centre on Apr. 3 and 4 to talk about his concept of "creation spirituality." His visit was sponsored by the Applewood Centre, a non-profit agency which Fox also helped found. The centre says it offers workshops and conferences which "explore key issues of personal life and inner development."



Canadian Church Scene

Jacob Kuntz

Christian Week of Mar. 3 has this to say about the subject:

"Without such an arrangement another group of farmers would be driven off their land. More communities would depopulate. The people most inclined to treat their land with the care and attention that it deserves would be taken off the soil.

"It constantly amazes me

that people in the professions — doctors, teachers, economists — people in government, or those who defend good wages through their unions, have so little understanding for the claims of farmers. Why should a person providing an essential commodity not be entitled to a

reasonable return (when all the expenses of operating are taken into account), just as a teacher or doctor or anyone else in a salaried position expects a fair wage?

"What is just for one should surely be just for the other. That's what this supply management is all about."

A home for the homeless?

The Anglican Journal of March 1992 reported the reaction of Toronto's downtown churches to the request of Mayor June Rowland that churches would make their buildings available to homeless people during the cold winter months.

"Downtown churches are not taking up a request by Toronto Mayor June Rowland that they open their doors to homeless people during the winter.

"Calling Mayor Rowland's statement shortsighted, several churches say that shunting social problems off to them is no solution.

"They are concerned about the resources required to implement Mayor Rowland's suggestion, including extra supervisory and counselling staff and additional insurance.

"Some church representatives also stress that they already do a great deal to help homeless people including opening their doors to them.

"Her suggestion was described as 'simplistic and inappropriate' by Canon Robert Cuyler, an Anglican priest and chair of the Interfaith Social Housing

Association. Canon Cuyler suggested that politicians should examine their own response to social problems before making recommendations or suggestions to others. 'Again politicians are asking the churches to pay for what they won't and haven't done,' he said, 'namely respond to all the community and religious groups and organizations that have pleaded for action for years.'

"Charlotte Sykes, co-ordinator of the United Church's affordable housing committee, said Mayor Rowland was suggesting a temporary and inadequate solution to a major social problem. 'Forcing people to become dependent on charity is the worst response to the growing economic problems in our society,' she said."

Cartoons

A very readable article in Reformed Perspective of February 1992, under the title "How funny are the funnies?" dealt with the value of the comics in the newspapers. Rev. Clarence Stam singles out Blondie as "one of the most successful comic strips" (much to the satisfaction of this columnist).

"Comics are meant to be humorous in an obvious and simple manner, and to elicit a hearty laugh, or at least a chuckle, from the readers. This is a good norm to judge whether certain comics are successful or not. Is a comic strip really funny? If one has to reread the strip a number of times before grasping the subtle meaning, it has not really achieved its goal.

"Comics can be good clean fun. A comic strip does not necessarily have to contain a deeper message or offer a social commentary. Those cartoonists who feel that they must at all times deliver a 'message' will often find their efforts overdone and the result strained. A comic strip must remain unassuming in order to

be effective. If the readers cannot laugh anymore about the material presented, the comic strip has not reached its purpose.

"Big business, indeed. It is good business only when it leaves God's honour intact, respects human dignity, and does not cheapen life. Unfortunately not all 'funnies' respect these boundaries.

"Perhaps one of the most successful and widely-appreciated comic strips is *Blondie*, which has run in many newspapers for decades. Dagwood's sincerity and silliness are artfully combined to give an amusing profile of the 'average' man. He reflects the failures which we all experience (especially at work with Mr. Dithers), but also

shows the wide-eyed perseverance which is required in life. His wife, Blondie, is smart(er) and yet loving. They have a good, though not perfect, relationship together and with their children. Most men can easily identify with many of Dagwood's daily frustrations: door-to-door salesmen, lack of appreciation at work, inability to get up in the morning, reluctance to do chores around the house.

"Comics that are true to life in a positive, sensitive and uncomplicated manner are a pleasure to read."

Jacob Kuntz is pastor-emeritus of First Christian Reformed Church, Kitchener, Ont.

Clinton thinks U.S. Christians are likely to forgive and accept him

LITTLEROCK, Ark. (EP) — Arkansas Governor Bill Clinton, the Democratic frontrunner in the presidential race, told *Newsweek* magazine he believes many Americans can forgive him for his shortcomings.

"It's a profoundly religious country," Clinton told *Newsweek* reporter Eleanor Clift. "People believe in God. They believe in life after death. They believe in good and evil. They believe that each individual life is a struggle with cosmic dimensions. They also believe in redemption. That's why religious people are more likely to be both forgiving of and accepting of the comments I made on '60 Minutes,' because they understand that life is a process of growth and renewal."

Clinton was referring to a January "60 Minutes" appearance in which he denied charges that he had an extra-marital affair with Gennifer Flowers, but refused to say whether he had ever committed adultery.

Clinton also told Clift why he doesn't talk much about his own spiritual life. "My

religious background, I don't talk about it much because I was as a boy very moved by the story of the Pharisee standing on the street corner," he said, in a possible reference to Luke 18: 9-14, where a Pharisee and a publican were praying at the Temple. "I saw a lot of people that I thought were hypocrites in the very religious atmosphere that I grew up in, saying one thing and doing another. But it's a very important part of my life."

Clinton suggested that his occasional straying from the narrow path could make him a better president. "One of my wise former cabinet members

said to me once in the aftermath of the Hart business in '87 that he'd had reservation about Hart for other reasons and he thought the whole thing was sad, but inevitable. On the other hand, he said, 'I don't want to vote for a president who's never done anything wrong.' He said, 'I want somebody who knows what it's like to feel pain and loss and defeat and disappointment in yourself, and to overcome that.' I think those of us who come out of a religious tradition are far more comfortable talking about that than maybe others are."

Farmers' fears

Most people have heard or read something about the GATT talks and the fear of Canadian farmers that the GATT negotiations will undermine their livelihood. At stake is the issue of supply management. Farmers are afraid that the GATT proposals will ultimately lead to free trade in dairy and poultry products. Two religious magazines made mention of the issue and defended the present system of supply management, admitting at the same time "that this system is not without its difficulties."

An article in *Catholic New Times* of Mar. 15 by Martin Royackers, SJ, a farmer's son and priest-chaplain in Guelph, Ont., says:

"Even so, supply management is an important issue for more than the farmers trying to protect their livelihood. If this system were dismantled, there would be cheaper milk, eggs and poultry in the short term. 'Factory-farming' is a growing phenomenon in the States, and would become more so in Canada. But there are social and ecological costs involved. Casting the rural economy into the laissez-faire sea, where short-sighted price wars select the sole survivors, may be a partial solution to cross-border shopping. But once there is no

difference, why have the border at all? "In its supply managed commodities, Canada has evolved a system which has given farmers, to some extent, a just return for their labour; which has given us national self-sufficiency in certain foods without our contributing to the serious problem of world surpluses; which has promoted efficient food production, stable prices, and viable rural economies and communities; and which has provided some measure of protection to family farms and the values and traditions they represent."

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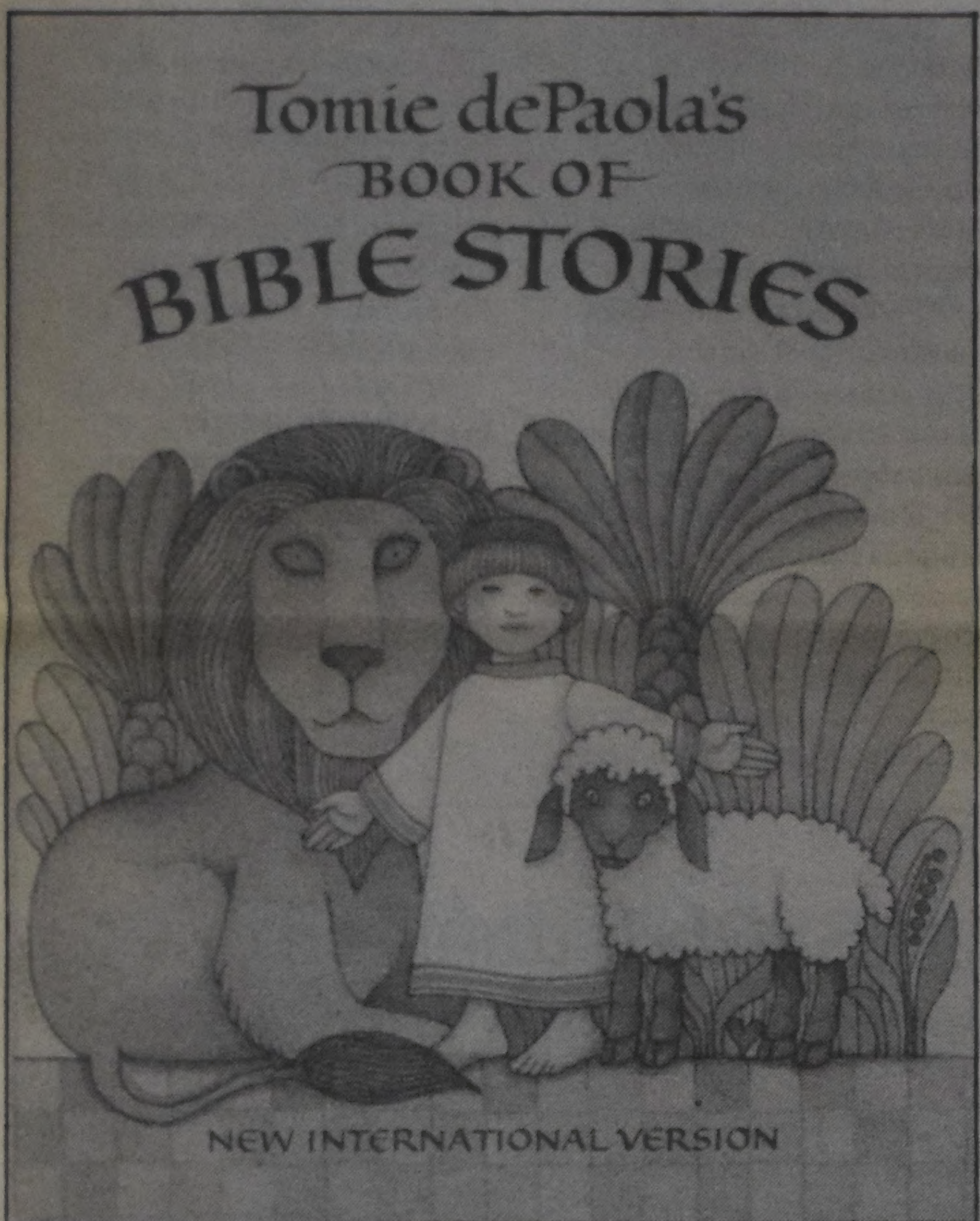


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Feature



Anne DeVries
STORY BIBLE
 for Older Children
 (New Testament)



Choosing a Bible story book

Doro Bakker

"Fix these words of mine in your hearts and minds.... Teach them to your children..." (Deut. 11: 18a, 19a).

One of the great joys and responsibilities of Christian parents is to share the Gospel story with their children. To lead children to God begins already at an early age. Many fine children's Bible story books have been written with the author's prayer that in showing God, our children will be moved to faith.

Choosing such a Bible story book can be a dizzying experience. Everything from the classic books of a generation ago to a comic strip edition of the Bible is available. So where do we start?

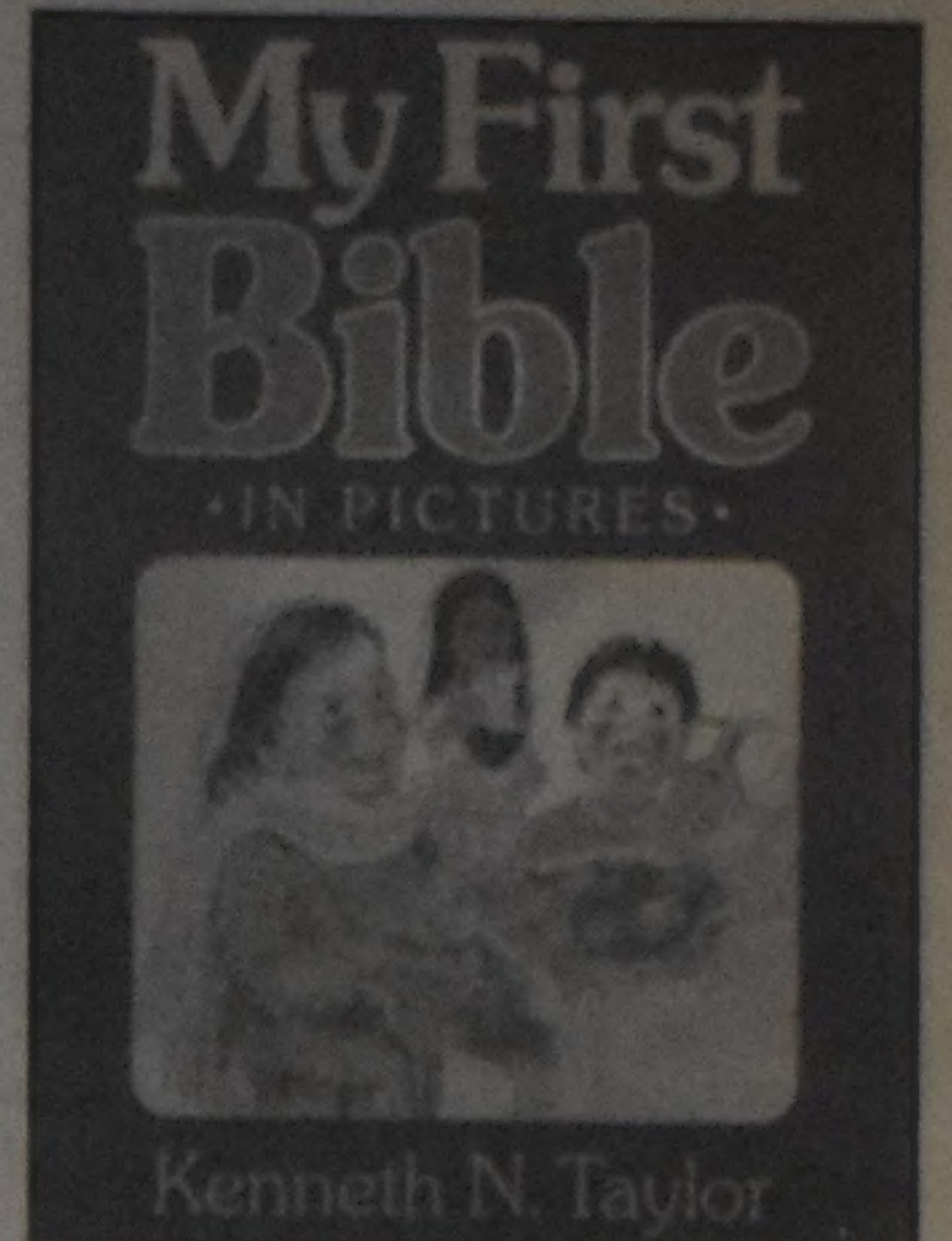
Primarily, a children's Bible story book should be true to the Bible. It should never be just a collection of colourful characters whose faith ought to be followed and whose sins ought to stand as a warning. Nor should it be used merely to portray an era long past.

God must be revealed

Instead, a children's Bible story book should be a revelation of God himself, as the Bible itself is. Each story must have God at its heart and present the Bible as an integral whole. Each should show a covenant God working through his people and revealing himself as our Redeemer. Even in the story of Esther, where God's name is not mentioned, children must see how God uses Esther and Mordecai to further his plan of redemption.

Secondly, the needs of children ought to guide us. We must be alert to their level of development. Very young children can understand the great truths of the Bible. Kenneth Taylor, in the preface of one of his Bible story books, quotes the old adage, "Give me a child until he (or she) is five years old and his (or her) character will be formed forever." He adds, "It is incredibly important to begin direct Bible training at the earliest possible age. Three year old children can understand with simple trust the great doctrines of God and his dealings with humankind." Since young children are primarily concrete learners, stories must be made as immediate as possible. That means lots of pictures, and sentences that are direct and colourful.

As children mature they are better able to conceptualize. A Bible story book for older children can give greater detail and introduce more abstract ideas as it tells the mighty acts of



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God.

Other criteria inherent to a good Bible story book include quality illustrations and engaging narrative. Good illustrations interpret the action of the story and convey its mood, and a well-told story always captures its audience. Children should be wonderstruck!

Don't moralize

Finally, the Bible is not a book of moral codes and so moralizing should be avoided. How easy to fall into the trap of extolling the virtues of Mary and looking to her as a moral example! As S.G. DeGraaf says in his book **Promise and Deliverance**, "We should write mainly of the One who awakened such great love in Mary's heart: we see his love mirrored in Mary's love. We should take the same approach to the story of Judas: who is this Jesus, that he was able to arouse such great hatred in a man's heart?"

Numerous Bible story books vie for a place in our homes. The opportunity arose for this writer to examine several. Good news! There are many good choices available.

Theirs is the Kingdom, by Lowell Hagan and Jack Westerhof. Illustrated by Paul Stoub, Grand Rapids, Mich.: Wm. B. Eerdmans, 1986, \$14.95.

This book retells the stories of the New Testament with the intent that most 10 year-olds read and comprehend the stories independently. Undoubtedly whole families will be blessed by its use.

The authors have succeeded in their goal to remain "faithful to the Scriptures, sensitive to the Bible's own movement, richness

and depth; and alert to the needs of children for whom [they] were writing." Their story telling is superb. It is sure to engage and arouse wonder in its listeners as it recounts the stories of the covenant God of the Old Testament who came to redeem his people.

Authors Hagan and Westerhof were inspired by the story-telling methods of Ingwersen and her teacher S.G. deGraaf. The interplay of promise and fulfillment in the Scriptures was woven into their stories.

Most stories are of suitable length. Scripture references are not included. The table of contents clearly reflects how the authors have arranged all the stories around the theme of "The Kingdom of God." The illustrations aptly capture the mood and action of the story.

This is a highly recommended Bible story book. It will be worth waiting for the authors' volume on the Old Testament, which is still in preparation.

The Children's Bible in 365 Stories, by Mary Batchelor, Lion, \$15.95.

Stories from Genesis to Revelation are retold in this "story-a-day" publication. Most eight-year-olds will be able to read this Bible story book independently. Younger children too will appreciate its fresh and concise style. The stories are of a manageable length. Most are illustrated by full colour drawings that capture the story's mood. Their detail is helpful in enabling children to visualize the context of the story. An index of all the people's names appearing in this book is included.

I was initially hesitant with a

book that artificially squeezed its material into a story-a-day format. Yet I found that the author had succeeded in providing continuity and presenting the Bible as a whole.

Mary Batchelor lets the Bible speak for itself. All the selections work together to show us what God is like and how our world is restored by Christ's accepting death on our behalf. She avoids using characters as examples for setting moral standards for our lives. Instead, each story tells us something about God and how he revealed himself through men and women.

The Child's Story Bible, by Catherine Vos, Grand Rapids: Wm. B. Eerdmans, \$14.95.

This book has been a classic for a generation of children. Originally published in 1934, it underwent a major revision 30 years later. At that time it was condensed to make it more manageable. Its language was revised to conform to current idiom. Vos attempted to be "faithful to the inspired Word of God" and to convey "the dramatic excitement and human warmth of these most wonderful of all stories." In reading we can still hear her voice encouraging and teaching as she retells the Bible.

Vos intended this retelling of the Bible for children of all ages. Although its vocabulary is not difficult, both the length of the sentences and the stories themselves can be cumbersome, sometimes obscuring the main point and taxing short attention spans. Scripture references are included as well as several maps and a small dictionary of selected terms. Very few illustrations are included.

Although Vos's retelling of Scriptures is comprehensive and faithful to the Bible, this book does show its age. Storytelling has changed in tone and style in the past 50 years.

Marian's Big Book of Bible Stories, by Marian Schoolland, Grand Rapids, Mich.: Wm. B. Eerdmans, \$16.95.

This book has selected 266 stories from the Bible and has retold them concisely and simply for children 3-8 years old. Most of the stories are of manageable length. Short and simple sentences allow the little ones to "stay with the reader."

First published in 1947, this book was revised in 1975. Schoolland succeeds in letting



the Bible speak for itself. She keeps God at the centre of each story, trusting that in showing God little ones may come to know and love him. Schoolland steers clear of moralism. A good sense of God working through people and events for his purpose shines through.

Full-colour illustrations are grouped together in two's and are placed approximately every 30 pages. It's too bad that they are rather flat and too few in number by today's standards of books for young children.

An index of all characters in this book, as well as a guide to Jesus' parables, are included. The table of contents clearly organizes the stories.

Story Bible for Younger Children and Story Bible for Older Children by Anne De Vries, Jordan Station, Ont.: Paideia, 1978-79 (Out of print).

These books were translated from the Dutch and both are fine, up-to-date translations that have captured the spirit of De Vries's masterful storytelling. The combination of lively dialogue and imaginative description bring these stories to life for children.

The focus of De Vries's stories is always God and how he reveals himself as he deals with his people. All of the stories are part of that whole. The relationship between the Old and New Testaments is evident, the Old always pointing to the Redeemer, and the New telling us of that Redeemer who has come. Neither of these two story Bibles include Scripture references.

The volume for young children is well-suited for four to eight year-olds. Without talking down to his audience, De Vries concisely conveys the essence of each story. He often concludes

his story by restating its focus — a useful technique as some of the stories are somewhat lengthy. Illustrations liberally intersperse the text.

The Story Bible for Older Children is published in separate volumes for the Old and New Testaments. De Vries is at his storytelling best in these episodes from Scripture. He allows the Bible to speak for itself. Through his detailed and compelling narrative the stories come to life. Unique black and white illustrations are found on at least every other page. Their detail conveys the story's mood and gives expression to their historical time and place.

The Bible in Pictures for Little Eyes, by Kenneth N. Taylor, Chicago: Moody, 1984, \$14.99.

This is not a traditional Bible story book. Kenneth Taylor works on the premise that pictures and simple words will establish Bible truths in the minds of the young child. First published in 1956, this book is written and illustrated for three to six year-olds.

Each page is made up of a short story, a few questions and a colourful illustration. Bible references are included. Taylor intends that the picture primarily tells the story. The text clarifies and further elaborates the illustration. The bright and colourful illustrations, though well-researched are somewhat stilted and sentimental. Taylor's questions allow the child to discover the Bible story rather than have him or her interpret it.

My First Bible in Pictures, by Kenneth N. Taylor, Wheaton, Ill.: Tyndale, \$6.95.

In this book Taylor has retold 125 stories from the Bible for preschoolers and for children

who have just learned to read. Each story is covered on a two-page spread. On the right there's a colourful illustration. On the left there's a short story — only a few sentences long and printed in large type. A simple question helps the child to focus on the story's main point. Bible references are included.

This "first Bible" is meant of for small hands; it's about 5" x 7". If you are fortunate enough to capture that magic moment when your child discovers that he can actually read, this book matches that moment.

All Time Favourite Bible Stories, by V. Gilbert Beers and Ronald A. Beers, illustrated by Daniel J. Hock-statter, Nashville: Thomas Nelson, 1991.

This is a two-volume collection of Bible stories. Published in 1991, these books are written at a Grade 3 reading level and at an interest level for age four and up. Each two-page spread has a story on the right and an illustration on the left. I found the titles of these books and the author's foreword unsatisfactory. Undoubtedly children's story Bibles need to be selective, yet to make our story selection on the basis of unforgettable characters or dramatic events turns the Bible into a book chiefly about people instead of God.

Nonetheless, the Beerses are good story tellers. They avoid moralism and concentrate their efforts on retelling the facts of the story concisely and

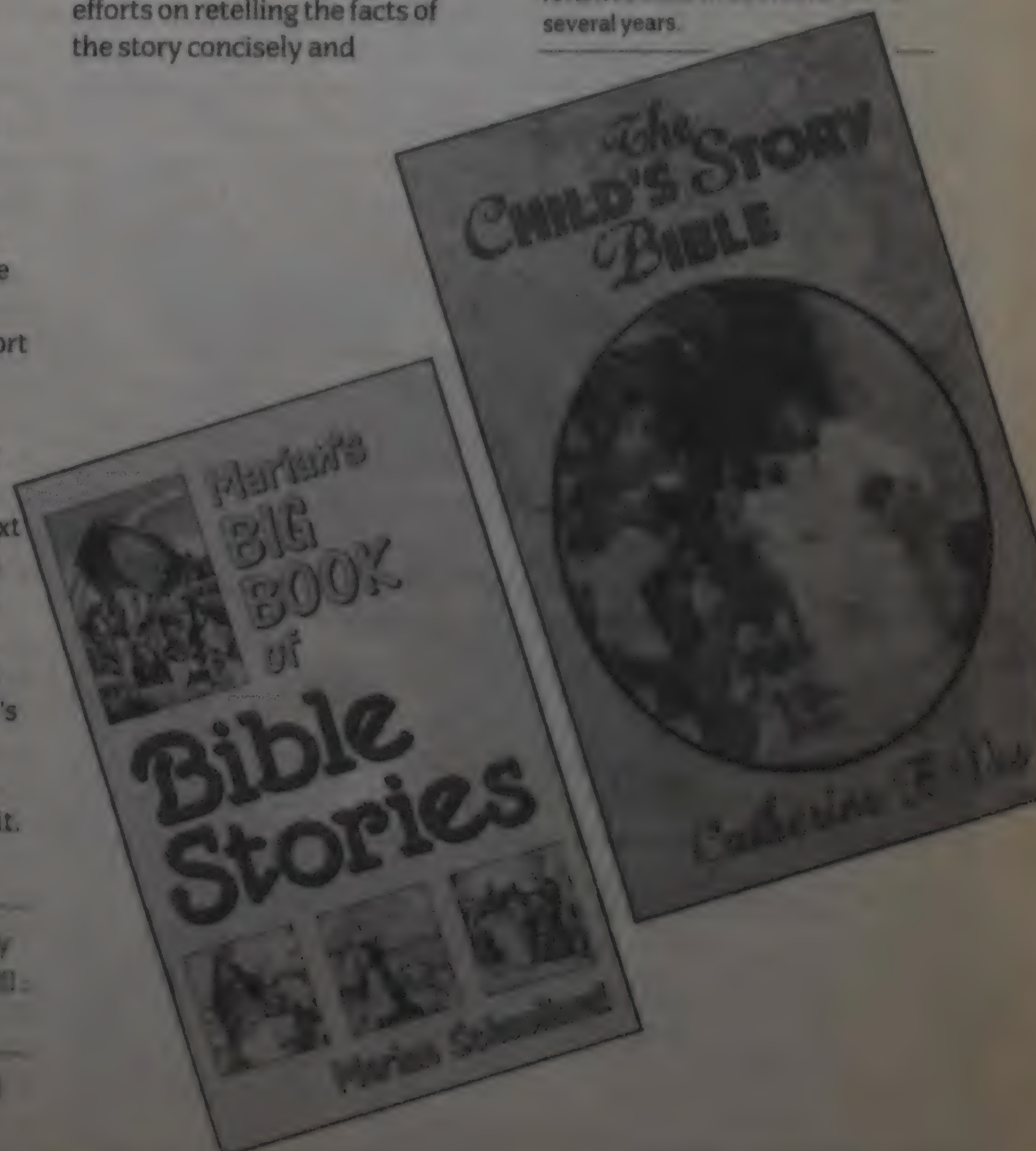
imaginatively. The comic-like illustrations are bright, playful and capture the essence of the story. The books' 4" x 6" format is made for little hands.

Tomie dePaola's Book of Bible Stories, by Tomie dePaola, New York: G. Putnam's sons/Zondervan, 1990, \$24.50.

This is a unique collection of Bible stories from this well-known children's illustrator. Using the text from the New International Version of the Bible, dePaola has illustrated 37 selections from the Old and New Testaments. The text is written as a story, without the usual notation of chapter and verse. Bible references are included in a separate index. Some of the stories are prefaced with dePaola's own remarks in an attempt to provide context where necessary.

DePaola goes through the Bible chronologically. Part of the impact of this book is its stunning illustrations. They enable the child to focus on the texts and bring the story to life. Obviously this collection of Bible stories is not comprehensive. Reading through the passages in this unusual format while enjoying dePaola's outstanding illustrations makes this a book for the entire family to enjoy.

Doro Bakker is a former teacher, vice-principal and a mother of five children living in Orangeville, Ont. She has reviewed children's books for C.C. for several years.



WHEN I GET HOME

A journal of a brief tour of the
Netherlands in 11 parts

TEXT: PAUL SPOELSTRA
PHOTOGRAPHS: HENDRIKA FARENHORST

Part 6
Friday, May 23



The Concert Gebouw.

On the train from Enkhuizen to Amsterdam we sat with two friendly American Sophomores from the University of New Hampshire who could scarcely contain their enthusiasm over Holland. Their side of the conversation came out in excited bursts.

"I just can't believe this place, man; it's so unreal here. Amsterdam is awesome."

"It's like New York, except not so high and not so many crazies, you know?"

"We're gonna see the Red Light District today. Do you know how to get there? May I borrow your map?"

"My dad told me I just had to see it, he was here with the army; and the brewery, too; you know, the Heineken Brewery?"

"Have you been to Friesland? What's it like? There's nothing there, right?"

"I mean, that's what I've heard — only cows and grass and sheep."

Exact de mundo.

After promising to visit them in New Hampshire, should we ever find ourselves in that state, we parted company and followed the tunnels and escalators to street level.

Amsterdam greeted us with a wonderful discordance: the bells and screeching brakes of trams, the cries of cops and cab-drivers, the puffy blasts of draai orgels, the yelps of seabirds working the canals, and the incongruous tones of a Jamaican steel drum played by a brightly dressed fellow under an awning. Near him was a lad

with blood shot eyes and a vacant smile — strumming out chords on an acoustic six-string, trying to earn drug money. Four or five store fronts towards the Dam a black man, a long way from the Mississippi delta, slouched on the base of a lampstand playing a cheap blue electric guitar wired to a little Fender amplifier. He was playing slide blues, wringing out the fretboard with a small chrome cylinder over his index finger, while a companion insistently shook a tin cup in front of passers-by.

On the Dam, an English rock and roll band, their guitar cases open for loose change, was playing to a sparse audience. Despite their attempts at producing the grand gestures and thundering noises, people on the Dam seemed to have heard it all before, and the lead singer strained for attention by manipulating with a cord a set of rabbit ears on his head.

Ubiquitous canals

For first-time visitors to Amsterdam the *Rondvaart* (canal tour) is obligatory, and travel brochures of Amsterdam rarely fail to include a picture of the long, low elliptical glass-topped boats filled with tourists whose pockets and purses are stuffed with informative papers which look interesting at first, but lose all significance by the time the traveller reaches home.

Today we joined the legions who have toured the canal system. We learned that the centraal station is founded on 8,000 piles, and that there are bell gables, step gables, neck gables and Clark Gables. Every evening around six o'clock the entire system is flushed into the sea, don't ask how. Captain Cocq of the "Night Watch" lived here. Anne Frank lived there.

To be honest, the canals of Amsterdam put me in mind of a comment Mark Twain made about the Arno in Italy — it would be a nice river if they dumped some water into it.

Sensual pleasures

I had planned to quit smoking today, but my will power was vanquished during a brief pause by the open door of a tobacconist on the Leidestraat. If I could have closed my eyes to the beckoning rows of Ritmeesters, Agios, Drum and Amphora, the fragrance would alone have been enough to draw me in.

On the subject of temptation: for some unfathomable reason visitors to Amsterdam think it in good form to make leering remarks about the Red Light District, as if it was anything other than collectivized human misery. For real excitement, I recommend Amsterdam's pastry shops, whose windows display a shamelessly erotic array of goods honeyed,



Self-Portrait (ca. 1659/60) — Rembrandt van Rijn.

candied, baked, puffed, spun, fluffed, flaked, powdered and sugared. Pastries, cakes and tarts, apple or cherry, almond or cream, cinnamon sweet, are frumped up with little paper parasols and lacy paper cut-outs. Thankfully, shopkeepers keep most of their chocolate wares hidden from the inquisitive eyes of children, but it is still apparent that their displays are meant to appeal to more than the taste buds.

Perhaps it's always a mistake to comment on the sexual predilections of others. Take, for example, a Frenchman of the Golden Age; Rene Le Pays, who reported, "A Dutch woman in the midst of making love is liable to start eating an apple or breaking nuts with her teeth." Who's to say the fault wasn't Le Pays's?

After paying tribute to

Rembrandt at the Rijksmuseum, and brief visits to the Concertgebouw and the music publisher Broekmans and Van Poppel, the light mist which had enveloped us throughout the day intensified to rain, and we were forced to seek shelter under a canopy. This canopy protected the front door of the Keyzer Restaurant (since 1905), a dimly lit dining room with dark oak wainscoting and plush carpets. Here we decided to settle in for an early supper.

It was very romantic. Four waiters dressed like symphony conductors attended to our every need, with little bows, half smiles, nods and waves of the hand. They praised our choice of entree and respectfully concurred with my wine selection. They were so solicitous, in fact, that we began to feel a little sorry for them because the restaurant was empty save for us.

Was it possible that this grand old establishment was now languishing, no longer popular, and that the staff were bravely going through the motions of hospitality, just for us? No sooner had this wedge of gloom asserted itself than a busload of tourists came whirling through the door, flooding the aisles and occupying every seat in the room. What is more, thereafter I couldn't get the attention of a waiter for the life of me.

Paul Spoelstra is a carpenter living in Hamilton, Ont.



The narrowest house in Amsterdam is only the width of one door.

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Friends of God

Wayne Brouwer

When death is good

"Precious in the sight of the Lord is the death of his saints"
(Psalm 116: 13-14).

Death wears many faces, most of them ugly. There's the tragic face; slaughter on the battlefields, the wreckage of a sprawling, scorched airliner, the hideous killing of a murder victim. There's the painful face of cancer or other gnawing diseases. There's the untimely face: when children become death's prey before they've begun to touch the fullness of life.

It's not without good reason that Death is called "the Enemy." "Death is a fearful thing," said Aristotle, "for it is the end!" "Death takes no bribes," said Benjamin Franklin. And Wordsworth summed it up well: "A grave," he penned, "is a tranquilizing object!"

A friendly face

Still, there are times when Death wears the face of a friend. One song speaks of the negative side of life when it charges: "It's the soul afraid of dying that never learns to live." But what of those blest souls who have never feared death because they have always lived life to the full? What of a Simeon in the temple at Jesus' infancy? He faces death with joy because he's lived life to the full.

And sometimes Death can be a welcome friend when pain and illness make the days long and the nights endless. Moses wrote in Ps. 90 that life could last for 70 to 80 years. But sometimes our times stretch well beyond that, and we come to the point of hoping that the next knock on the door is Death.

Goin' home

Death comes as a friend when it becomes, for us, a passageway into an even greater life. Jesus stood in the graveyard of his friend Lazarus and shouted, "I am the resurrection and the life! He who believes in me will live, even though he dies!" (John 11:25). And that's where Death turns from enemy into friend.

Years ago, an elderly black woman died in the southern U.S. At her funeral the preacher reflected on Ps. 116: 15 and ended his message with a little poem he'd written for the occasion:

*And God said: Go down, Death, go down,
Go down to Savannah, Georgia,
Down in Yamacraw,
And find Sister Caroline.
She's borne the burden and heat of the day,
She's labored long in my vineyard,
And she's tired--
She's weary.
Go down, Death, and bring her to me.*

*While we were watching round her bed,
She turned her eyes and looked away,
She saw what we couldn't see:
She saw Old Death. She saw Old Death
Coming like a falling star.
But death didn't frighten Sister Caroline;
He looked to her like a welcome friend.
And she whispered to us: I'm going home,
And she smiled and closed her eyes.*

*Weep not, weep not,
She is not dead;
She's resting in the bosom of Jesus.*

That's when Death is good!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

The Reformed pastor speaks through the ages

The Reformed Pastor: A Pattern for Personal Growth and Ministry, by Richard Baxter; edited by James Houston. Portland, Oregon: Multnomah, 1990. ISBN 0-88070-370-9. Softcover, 160 pp., \$8.95 U.S. Reviewed by John Tenyenhuis, Christian Reformed pastor in Etobicoke, Ont.

What pastor who is sane would leave the profuse and overwhelming readings of the church growth movement, and of the minister as manager or chief-executive officer to get a sense of pastoring the church in our times from a manual written by a Puritan pastor in 17th century England? Is it possible for a book about ministry, written in 1656, to be in any way helpful to those in the ministry of the church in the 1990s? Yes, it is possible; and this book will put your mind into a right frame of reference, even for our turbulent times.

But what if the "ancient" writer didn't have the best Reformed view of Christ's atonement — if he explained Christ's death as vicarious but not a substitutionary atonement; what if he spent 23 months in jail; what if he rejected his Anglican ordination and became a leading spokesperson for the non-conformists; what if some of his theology was rather rationalistic? Would you still want to recommend a book written by this man today? I say resoundingly, yes!

Richard Baxter should be required reading today not only as a healthy corrective to some current emphases in ministry that are making our pastors decidedly unpastoral, but also because this book is simply a gem, a classic, and a truly solid — and inspiring — work.

Thoughtful gift at first unappreciated

A 1829 edition (reprinted in 1979) of this book first came to me as a gift by some very thoughtful members of a congregation that had just installed me as their pastor. My first reaction was that these folks, however generous, must be extremely conservative to give me a book whose contents were of this vintage. But conservatistic thought is not the issue here. Richard Baxter was a pastor and desired deeply that those serving the Lord's church would, first and foremost, be Reformed. But by this he meant not necessarily Calvinistic in doctrine, but renewed in practice.

Thus I came to read Baxter thanks to caring people a decade ago. And you, thanks to this new edition, do not have to read an ancient, difficult text but a newly edited and abridged

edition (from 1982).

This book is really a commentary on Acts 20: 28:

Take heed therefore to yourselves, unto all the flock, over which the Holy Ghost has made you overseers, to feed the church of God which he purchased with his own blood.

What Baxter will tell you in words and instruction is that the church will not rise above its leadership and that essentially, the notion of evangelism is not a department of the church but something that will simply happen when pastoral care and discipline are done with the kind of integrity and depth that Baxter envisions. It seems on the surface that Baxter was simply asking the church of his time to be faithful in instruction.

The first and main point, which I submit to you is that it is an unquestionable duty of all ministers of the church to catechize and teach personally all who are submitted to their care (p. 5).

But the reader soon sees that he has the deeper purpose of bringing the pastor to God, to have the Lord "soundly work within your own hearts," and to discover the ways God "fits men for the great work."

Because "it is possible to offer this grace to others and

yet be a stranger to the effectual workings of that Gospel which we preach," Baxter's section on "An Examination of Our Personal Lives" (containing Chapter 3: "The Oversight of Ourselves," and Chapter 4: "The Pastor's Need for Repentance") can only strengthen and encourage pastors today to be people of integrity in a time when ministers are too often showmen and masters of ceremonies.

The section on "Looking out for the Flock," with its emphasis on genuine discipling and its passion for unity, is vital for our times, despite its being first written more than 330 years ago. There is little of the Puritan stereotype to be found here. You will not encounter the legalistic, inflexible and separatistic piety often associated with conservative Puritanism. Baxter simply wants to "awaken" the servants of God. This book was "written to promote the work of a true Reformation."

Incidentally, the introduction by Richard C. Halverson, chaplain of the United States Senate, is a great bonus and only adds to the value this book has in store for you.

*Send your questions to
Peter and Marja
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Dear P&M:

I'm writing about evangelism, about sharing my faith with people who don't know the Lord. I was raised in a Christian home but didn't actually become a Christian myself until two and a half years ago. Since then I have experienced much growth in my walk with God, but my hold on salvation is shaky at best. As I'm sure every Christian does, I go through periods where I feel far, far away from God.

My question is this: how can I share my faith when I often feel like I don't have any? How can I tell others of God's promises when I have trouble believing them myself? How can I talk about the way God has helped me when often I am not sure who or what God is? Should I wait until my faith matures and I feel more sure of God's promises and have a better hold on salvation?

Dear Lacking Confidence:

The quickest way to turn people off is to come across as someone who has all the answers. Your questions, therefore, are not liabilities but assets. They give you a point of contact that you would otherwise not have. As you discuss faith with a friend who is searching, don't hide the questions you have voiced in the second paragraph of your letter. You'll be amazed at where the conversation goes!

You have another asset: your testimony. Two and a half years ago you became a Christian. Since that time you've really grown spiritually. Just talk about that. Your own conversion story is your best tool. Telling it is the most natural way to witness to another. And when you tell it leave in the confusion, struggles and doubts. That's what makes your story real. That's what makes you credible. The Holy Spirit can really work through someone who doesn't have all the answers but has come to know The Answer.

Spiritual growth is a lifelong process and struggle. After all, faith involves belief in things that are unseen and beyond our grasp. The Christian journey involves ups and downs for young and mature believers alike.

But insights will come in surprising ways at unexpected times. These "Ah-hah!" experiences come especially to those who open themselves to God in prayer, involve themselves in Christian community and expose themselves to the Word. Perhaps the best insight to be gained is the realization that God has a firm hold on us even when our grip seems to slip.

In God's Word the Apostle Peter has some excellent advice about sharing our faith with those who don't know Jesus:

"Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (1 Peter 3: 15).

The tone of your letter and the concern you express makes us confident that you can be a

credible witness to Christ.

Dear P&M:

How do you feel about international and/or interracial adoption in our "closed Dutch" community? What about Chinese or Romanian adoption? And how do you feel about interracial marriage in our community which includes very few blacks or orientals?

Dear Readers:

If you or a family member are involved in an interracial adoption or marriage, please write us with your experiences, feelings and concerns. Tell us about community acceptance or lack thereof. Tell us whether or not black, aboriginal and oriental children are able to date and find marriage partners in our churches. And tell us what we need to learn so that Galatians 3: 28 may become a reality in our faith communities.

We especially want to hear from children and young adults who have been adopted, as well as from those who have married into our predominantly white Reformed communities.

How do we feel about this issue? For now we'll let a photograph speak for us.



Photo: Courtesy Peter and Marja Slofstra

Peter and Marja's daughters Christy (going on 16) and Rachel (14) with their grandparents John and Joanne Schweitzer from Edmonton, Alta.

**Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1**

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Hospital waiting lists keep health care costs down

Survey of Physicians, 1991—Average Weeks Waited by Specialty

Specialty	British Columbia	New Brunswick	Newfoundland	Manitoba	New Scotia
Plastic Surgery	73.2	36.3	17.0	13.8	28.3
Urology	8.1	0.0	0.3	9.0	8.6
Dentistry	11.6	5.2	2.9	13.8	10.7
Otolaryngology	72.2	5.3	59.4	7.8	14.7
General Surgery	4.0	2.3	6.9	8.2	4.0
Neurosurgery	4.1	8.3	0.0	10.5	5.8
Ophthalmology	10.8	16.6	18.5	20.6	19.7
Cardiology	10.0	10.0	12.6	14.7	16.0
Urology	8.1	1.1	0.0	6.7	7.1
Internal Medicine	8.1	8.5	2.2	3.3	2.0
Respiratory	8.7	8.7	7.7	9.7	9.1

Robert VanderVennen

VANCOUVER, B.C. — As health care costs skyrocket, one way to keep a lid on costs is to limit access to hospital operations.

Is that really being done? To gather information, the Fraser Institute sent questionnaires to selected medical specialists in five provinces. Waiting lists for surgical procedures would reflect more demand than services to meet the demand. A long waiting list will tend to discourage a person from having surgery that is not altogether essential.

The results of 1991 experience are shown in the accompanying table. They vary sharply from province to province. In some cases the waiting time is clearly too long to be acceptable, says the institute. In others, like internal medicine, it may be acceptable.

The Fraser Institute does not like a non-price rationing system. It identifies some unrecognized costs of waiting time, such as lost work time, decreased productivity associated with physical impairment, and anxiety and physical suffering. It notes that patients in some provinces are sometimes sent to other provinces or to the United States for treatment when the

waiting list is too long.

The institute prefers rationing, if it is necessary, by requiring patients to pay for the services. Poorer people will not be excluded if there is the potential for direct cash transfers to enable them to compete in the marketplace for the services they need.

The number of operations in Canada has decreased by four per cent between 1985-1986 and 1988-89, even though waiting lists have been increasing. But in British Columbia the total estimated number of patients waiting for operations decreased from 35,671 in 1990 to 17,204 in 1991. A reason may be that the provincial government spent \$547 million more for health care in the latter year.

In general, "residents of all provinces surveyed are waiting significant periods of time for hospital treatments," concluded Michael Walker and his team which conducted the survey. "Substantial waiting for health services is a reality in Canada — an indisputable indicator that rationing is taking place. Approximately one per cent of the population is estimated to be waiting for surgery."

Evangelical Fellowship video identifies Ontario's education crisis

Robert VanderVennen

WILLOWDALE, Ont. — For Christian parents in Ontario the education of their children is at a crossroads, says Brian Stiller in a new 30-minute video produced by the Evangelical Fellowship of Canada (EFC).

Until 1989 public school education in Ontario was officially Christian, says constitutional lawyer Peter Jervis. At that time two court decisions ruled unconstitutional prayer and Bible reading as opening exercises, and Christian instruction except under tightly prescribed conditions. Teaching Bible stories during noon hour is now forbidden.

It used to be that if you were unhappy with that sort of thing

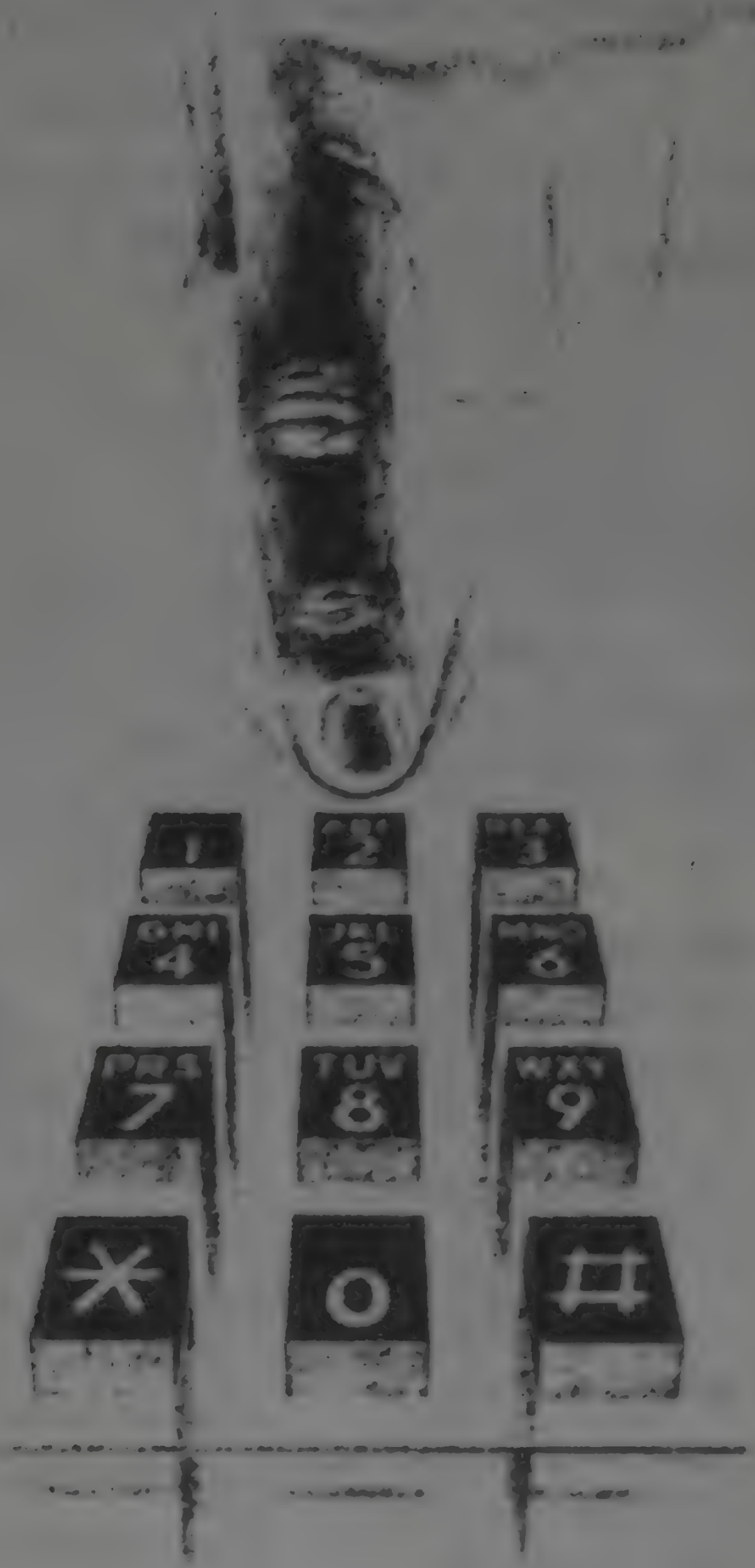
you'd go to your legislator to try to get the law changed, says Stiller, executive director of EFC. But now that Canada has a Constitution and a Charter of Rights, we need to go to the courts. So Stiller appeals on the video for money for EFC's Legal Defense Fund.

The video makes a convincing case for the need for action. Against the background of school scenes the case is made orally by such people as Gerald Vandezande, Harry Fernhout, Paul Marshall, Harry Kits, Ron Warder and Mary Ellen Wiebe, as well as by Jervis and Stiller himself.

EFC hopes the video will be a stimulating discussion starter for church groups and other interested citizens.

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	<p>Marriage</p> <p>WENDT-DYKMAN: Mr. and Mrs. Daniel Edward Wendt of Napoleon, Ohio and Mr. and Mrs. Kornelis Dykman of Dundas, Ont. announce the marriage of their children,</p> <p>CYNTHIA LOUISE WENDT and CHARLES HENRY DYKMAN on Friday, Apr. 24, 1992, at 4:30 p.m. in Saint Paul Lutheran Church, 701 West Palmetto Park Road, Fort Lauderdale, Fla., Rev. D. Glick officiating. Future address: 5291 Images Ctr. #106, Kissimmee, FL 34746</p>	<p>1967 April 21 1992 With praise and gratitude to God, we announce the 25th anniversary of our parents,</p> <p>LOURENS and WILMA KODDE (nee Branderhorst) We thank the Lord for giving Mom and Dad 25 years of marriage, and pray that he will continue to be faithful to them, blessing their life together. With love from your children, Jacqueline & Kevin DeRaaf Gerald An open house will be held in their honor on Saturday, May 16, 1992, D.V., from 2-4:30 p.m. at the Chr. Ref. Church, Exeter, Ont. Home address: R.R. #3, Granton, ON N0M 1V0</p>	<p>45th Anniversary Rotterdam Edmonton 1947 April 30 1992 With joy and thanksgiving to the Lord, we wish to announce the 45th wedding anniversary of our parents and grandparents,</p> <p>NICOLAS and JOHANNA NIEMANTSVERDRIET (nee Van der Spoel) We pray that the Lord will continue to strengthen and guide them in the years to come. Johanna Niemantsverdriet — Edmonton, Alta. Trevor Ada & Jake Vanderwoude — Medicine Hat, Alta. Seth, Sara, Erin Irene & George Wybenga — Edmonton, Alta. Nicolas, Jeremy, Stephen, Geoffrey Helen & Louis Bos — Edmonton, Alta. Shari, Nathan, Candace, Larissa John & Karen Niemantsverdriet — Vernon, B.C. Nicole, Shawn, Gregory Audrey & Tim Eerkes — Edmonton, Alta. Charmaine The Lord willing we hope to celebrate this anniversary with family and friends on Saturday, May 2, 1992. An open house will be held at the East Edmonton Chr. School (11515-36 St.) from 8 to 10 p.m. on that date. Best wishes only. Home address: 3824-115 Avenue, Edmonton, AB T5W 0V3</p>	<p>For Sale</p> <p>Organ: Hammond RT3, excellent condition; 2 full key-boards and full pedal-board and 2 Leslie speakers. 15 yrs. old, \$3,500. Phone: (416) 335-9500 or (416) 689-6984</p>
	<p>Births</p> <p>VAN GEEST (nee Tamming): We, Gord and Anita, thank God for the early but safe arrival of our son,</p> <p>JACOB SEAN born on Feb. 17, 1992. Jacob is the first grandchild for John and Hilda Tamming, Brampton, and the 13th grandchild for Art and Joyce VanGeest, Grimsby. Great-grandparents are Mr. and Mrs. John Tamming and Mrs. Antje Ferwerda, Strathroy. Home address: 374 Lake St., Grimsby, ON L3M 1Z8</p>	<p>1952 April 17 1992 "Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God" (Ps. 146:5). With praise and thanksgiving to God, we joyfully announce the 40th wedding anniversary of our dear parents and grandparents,</p> <p>JOHN and ANN NYHOLT May our heavenly Father continue to bless you as you have been a blessing to each one of us. With love from, Siep & Sue Nyholt — Oakville, Ont. Danielle, Nicole John & Ellie Nyholt — London, Ont. John Peter, Jarrod, Oliver Janice & Rick VanOosterom — Sarnia, Ont. Shannon, Jordon Anita & Dave Bacon — Lambeth, Ont. David, Daron Home address: 769 Kember Avenue, Sarnia, ON N7S 2T3</p>	<p>Edmonton April 30 1992 With joy and thanksgiving to the Lord, we wish to announce the 45th wedding anniversary of our parents and grandparents,</p> <p>NICOLAS and JOHANNA NIEMANTSVERDRIET (nee Van der Spoel) We pray that the Lord will continue to strengthen and guide them in the years to come. Johanna Niemantsverdriet — Edmonton, Alta. Trevor Ada & Jake Vanderwoude — Medicine Hat, Alta. Seth, Sara, Erin Irene & George Wybenga — Edmonton, Alta. Nicolas, Jeremy, Stephen, Geoffrey Helen & Louis Bos — Edmonton, Alta. Shari, Nathan, Candace, Larissa John & Karen Niemantsverdriet — Vernon, B.C. Nicole, Shawn, Gregory Audrey & Tim Eerkes — Edmonton, Alta. Charmaine The Lord willing we hope to celebrate this anniversary with family and friends on Saturday, May 2, 1992. An open house will be held at the East Edmonton Chr. School (11515-36 St.) from 8 to 10 p.m. on that date. Best wishes only. Home address: 3824-115 Avenue, Edmonton, AB T5W 0V3</p>	<p>Accommodations</p> <p>Student housing/Bed and breakfast This is a service being offered by the First Chr. Ref. Church of Guelph, Ont. If you are or will be attending Guelph University and need a place to stay, contact Maria Barten at: 1(519) 837-3495</p>
	<p>Thanks</p> <p>DIEMER: We wish to thank our children and grandchildren for giving us a public celebration to mark our wedding-day. We thank all our friends who came to take part in the celebration and all who showed their expressions of love in so many forms. Special thanks to the Lord for bringing us together. Corrie and Henry Diemer.</p>	<p>LUDWIG (nee Sieders): With thankfulness to the Lord, Rick and Denise announce the safe arrival of</p> <p>DANIELLE GRACE on Mar. 18, 1992. First grandchild for Henry and Grace Sieders and fourth grandchild for Ed and Ann Ludwig. Home address: 906 Brant St., Burlington, ON L7R 2J5</p>	<p>Kingston Willowdale 1967 April 15 1992 With thanksgiving to God we are pleased to announce the 25th wedding anniversary of our parents,</p> <p>HANK and THERESE VANDEKAMP (nee Brouwer) We thank you, Dad and Mom, for your generosity and care over the years, and wish you many more years of health and happiness to come! With lots of love from your children, Doug Daphne Dawn Home address: 112-12 Deerford Road, Willowdale, ON M2J 3J3 Phone: (416) 491-5886</p>	<p>Bed & Breakfast Beautiful Niagara Falls A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. Mike & Joan Haviga (416) 358-3534</p>
	<p>Prayer Request</p> <p>"This message is a little different... We have the conviction that God will answer all prayer... And because we believe that he will... We're only asking for you... To pray for Stacey, the daughter of our dear friends, Gerry and Wilma Visser. She is afflicted with leukemia and she needs our prayers. So if you are reading this, Just take a moment And pray for Stacey. Jesus says: "Ask... and I will Answer." Stacey would really appreciate a card. Send to: McMaster Medical Center Ward 3B - Room 16 1200 Main Street West Hamilton, ON L8N 3Z5</p>			




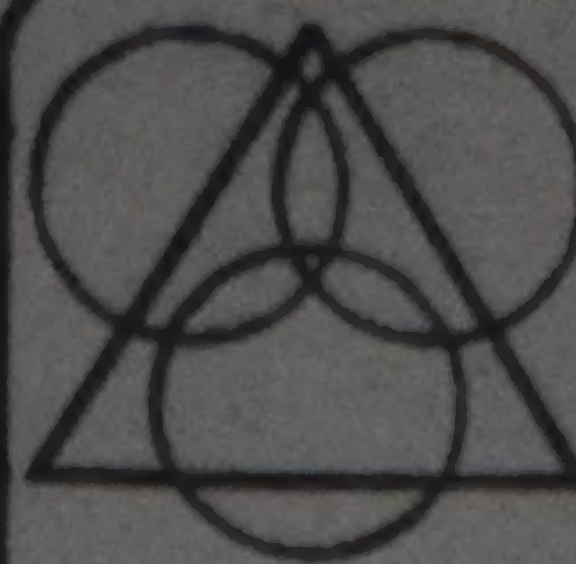
Congratulations to Leendert and Nel Van Eyk (nee Van Harten) on the occasion of their 45th wedding anniversary!

Classified

Obituaries	Teachers	Teachers	Teachers	For Sale
<p>Sibculo, Over. Hamilton, Ont. June 1, 1911 Mar. 24, 1992 On Tuesday, Mar. 24, 1992, the Lord welcomed home our loving mother, grandmother and great-grandmother,</p> <p>ANNIGJE NIEBOER-GRITTER</p> <p>Predeceased by her husband Albert Nieboer in 1974. Survived by: Henry & Shirley Nieboer — Glanworth Evert & Hilda Nieboer — Dundas Cora & Ralph Fledderus — London Jane & Henry Brouwer — Hamilton Ineke & John Bouwers — Welland Lynn & Peter Dam — Beamsville Wenda & George Gerryts — Wellandport Harry & Sylvia Nieboer — Hamilton Al & Roxanne Nieboer — Bradford 34 grandchildren and 16 great-grandchildren. Surviving brothers and sisters: Neicia Gritter — London Jan & Corrie Gritter — the Neth. Truus & Henk Zwiers — London Gerrit & Lien Gritter — Hamilton Arie & Joop Gritter — Kalamazoo Jannie & Jan Helder — the Neth. "The Lord is my Shepherd" (Ps. 23).</p>	<p>AGASSIZ, B.C.: Agassiz Chr. School invites applicants for a possible vacancy in the position of teaching principal for the 1992/93 school year. This K-7 school with 95 students needs an enthusiastic individual to teach Grades 6 and 7-60 per cent and administrator 40 per cent. Join a growing interdenominational school community in beautiful Fraser Valley. The successful applicant must be an experienced administrator with a commitment to Jesus Christ, have a love for children and be goal oriented.</p> <p>Please direct your inquiries to: Education Committee Agassiz Chr. School Box 323 Agassiz, BC V0M 1A0 Phone: (604) 796-9310</p> <p>AYLMER, Ont.: Immanuel Christian School invites applications for possible openings at all grade levels (one to include junior intermediate phys. ed.) Send letter of application and resume to: Andy Vanderploeg, Principal Immanuel Chr. School 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home)</p> <p>BOWMANVILLE, Ont.: Durham Chr. High School invites applicants for the position of physical education/English for the 1992/93 school year. Please send applications to: Ren Siebenga Durham Chr. High School R.R.#1, Bowmanville, ON L1C 3K2</p> <p>DUNNVILLE, Ont.: Dunnville Chr. School, with approx. 180 students in K-8, invites applications for a possible full-time opening in the intermediate grades for the 1992/93 school year. Address all applications to: Richard VanEgmond, Principal Dunnville Chr. School, R.R. #1, Dunnville, ON N1A 2W1, Phone: (416) 774-5142</p> <p>GUELPH, Ont.: John Calvin Chr. School, situated in a beautiful University setting invites applications for openings at the intermediate level as well as a part-time opening in special education. It may be possible to combine these positions. Consider becoming part of our busy growing Christian community. Send inquiries and applications to: Jake Vriend c/o John Calvin Chr. School 290 Water St., Guelph, ON N1G 1B8 or call (519) 824-8860 (school) (519) 836-6507 (home)</p> <p>LISTOWEL, Ont.: Listowel Chr. School invites applications for a possible opening in the Grades 4 and 5 level. Applicants should be qualified teachers with an ability to integrate a Christian perspective in their subject areas. Please forward resumes to: Listowel Chr. School, Box 151, R.R. #1, Listowel, ON N4W 3H2</p> <p>ORILLIA, Ont.: Orillia Chr. School is seeking applications for two half time primary positions for the 1992/93 school year. Please address all resumes and or inquiries to: George Kamphuis, Principal Box 882 Orillia, ON L3V 1G6 Phone: (705) 326-0532</p>	<p>LACOMBE, Alta.: Lacombe Chr. School invites applications from qualified teachers for a possible science/computer studies position in junior high and for two possible positions at the upper elementary level. A background in French is desirable. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to: Wernart van Deventer Lacombe Chr. School P.O. Box 1749 Lacombe, AB T0C 1S0 Phone: (403) 782-6531</p> <p>MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for primary and intermediate teaching positions. A background in music is desirable as well as computer literacy. Please send resumes to: T. Vroon, Principal Haney - Pitt Meadows Chr. School 121240-203rd St., Maple Ridge, BC V2X 4V5 Canada Tel.: (604) 465-4442</p> <p>NEERLANDIA, Alta.: Neerlandia School has a definite opening for a Grade 1 teacher for the 1992-93 school year. Please send applications to: John Piers, Principal Neerlandia School Box 10, Neerlandia, AB T0G 1R0 Phone: (403) 674-5581 (school) (403) 674-4308 (home)</p> <p>OWEN SOUND, Ont.: Timothy Chr. School is now accepting applications for a teacher in a Grade 3, 4 classroom for the 1992-93 school year. Please send letters of application or inquiry to: Mr. G. Bierma, Principal Timothy Chr. School 199 4th Ave. West Owen Sound, ON N4K 4V1 Phone: (519) 371-9151</p> <p>PRINCE GEORGE, B.C.: Cedars Chr. School invites applications for computer, English, French and woodworking (junior secondary) and possible intermediate positions for the 1992/93 school year. Applications are to be sent to: Cedars Chr. School 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Mr. John Reems Phone: (604) 564-0707</p> <p>REXDALE, Ont.: Timothy Chr. School invites applications for a position in either the junior or intermediate levels. Teachers with abilities in music, French or phys. ed. are especially encouraged to apply. If interested and qualified, please send resume and references to: Mr. G. Postma, Principal Timothy Chr. School 28 Elmhurst Drive, Rexdale, ON M9W 2J5 Phone: (416) 741-5770</p> <p>SMITHERS, B.C.: Bulkley Valley Chr. School (K-12, 300 students on two campuses) has for Sept. 1992, a definite opening in Kindergarten. Possible openings exist in French 4-12; English 8-12; soc. studies 8-12. Please address inquiries/resumes to: The Principal Bulkley Valley Chr. School Box 3635, Smithers, BC V0J 2N0 or call: (604) 847-4238 collect.</p>	<p>SURREY, B.C.: Surrey Chr. School invites applications for the following full-time teaching positions available for the 1992/93 school year: Grade 3, Grade 4 and Kindergarten. Applicants may send resumes to: Mr. Anthonie Jansen, Principal Surrey Chr. School 9115-160th Street Surrey, BC V4N 2X7 Telephone: (604) 581-2474 Fax: (604) 581-5211</p> <p>TRENTON, Ont.: Trenton Christian School. Due to an anticipated increase in student enrollment, we are inviting letters of application and resumes for possible openings in both the primary and junior grade levels. Please contact: Jeremy VanDuyvendyk, Principal Trenton Chr. School 20 Fourth Avenue, Trenton, ON K8V 5N3 Tel.: (613) 392-3600</p> <p>VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community, will be offering Kindergarten through Grade 9 in the coming school year. We will have possible openings for full-time teachers in Kindergarten and Grade 6 beginning in September, and will require a part-time music teacher. Please direct inquiries regarding these positions to: Ron Donkersloot, Principal, Vancouver Chr. School, 3496 Mons Drive, Vancouver, BC V5M 3E6</p>	<div style="border: 2px solid black; padding: 5px;"> <p align="center">IMPORTED FROM HOLLAND</p> <p align="center">Baby Rompers</p> <p align="center">(one piece — with snaps on bottom)</p> <p align="center">Variety of colours & designs Ideal for sunsuits Sizes — up to 2 yrs.</p> <p align="center">For information contact: Corrie Vandenberg BESTEVER PRODUCTS (416) 628-2173</p> </div>
<p>Summer Job Market</p> <p>20-year old Brock University, physical education student seeks summer employment in Hamilton/Niagara area. Class DZ driver's licence and experience in agriculture, landscaping, sheet metal and construction. Will consider anything. Have own transportation. Available April 23 to Sept. 1, 1992. Please call Michael at (416) 687-7085</p> <p>I am an 18-year-old L.D.C.S.S. student looking for a summer job. I have experience in dairy and poultry (layers) and am available June 22. Please call Evert at (519) 482-5852</p> <p>OSHAWA, Ont.: Hi, I'm a 19-year-old student living in the Netherlands who is looking for work in Canada from May through September. Will tackle anything, preferably in southern Ontario area. Please call Stan at (416) 682-8311 during office hours (8-4 p.m.).</p>			<p>For Rent</p> <p>For Rent: Spacious 3-4 bedroom house - garage, ample parking - partly furnished, if desired - quiet neighbourhood - near public transit, 401, Immanuel Day Care and Grace CRC, Scarborough, Ont. - \$950.00 plus utilities. Available May 15, 1992. Call Audrey Rowswell (705) 549-2223</p>  <p align="center">Save money by using the classifieds!</p>	
<p>Teachers</p> <p>ABBOTSFORD, B.C.: Abbotsford Chr. School. Join a dynamic, rapidly expanding, interdenominational Christian School System of over 1,000 students K-12 that operates from three separate campuses. Applications are invited from teachers certifiable in B.C. for the following new positions for Sept. 1992. Elementary Campuses * Primary (K-3) * Intermediate (4-7) (music emphasis) * Full time French (1-7)</p> <p>Secondary Campus * math * junior high science * humanities * music</p> <p>Send applications, resume and references to: Henry Contant, Principal Lloyd Den Boer, Principal Abbotsford Chr. School Clayburn Hills Campus Box 260, Abbotsford, BC V2S 4N8 (604) 850-2594, Fax 859-9995 or Dwight Moodie, Principal Abbotsford Chr. School Secondary Campus Box 157, Abbotsford, BC V2S 4N8 (604) 850-5342, Fax 859-2240</p>			<p>For Rent</p> <p align="center">Low Car Rentals in Holland</p> <p>We have all kinds of cars and campers from Fl. 180 per week exclusive of tax. H. Dunnewind Haven Oost 18 7731 GT Ommen (OV), the Neth. Phone: 011-31-5291-51960 Fax: 011-31-5291-51927</p>	
<p>Teachers</p> <p>REXDALE, Ont.: Timothy Chr. School invites applications for a position in either the junior or intermediate levels. Teachers with abilities in music, French or phys. ed. are especially encouraged to apply. If interested and qualified, please send resume and references to: Mr. G. Postma, Principal Timothy Chr. School 28 Elmhurst Drive, Rexdale, ON M9W 2J5 Phone: (416) 741-5770</p>			<p>For Rent</p> <p align="center">QUALITY CARS FOR RENT</p> <p>Start from Amsterdam airport with a car for your business or holiday trip! LOKHORST EUROPEAN CAR RENTALS Choose from more than 200 cars, campers and mini-vans. For more information, contact: Toronto office (416) 492-5494 Lokhorst Holland 011-31-2159-16316 011-31-2159-12537</p>	
<p>Teachers</p> <p>DUNCAN CHRISTIAN SCHOOL</p> <p>Duncan Christian School Association operates a Christian interdenominational day school from K-12, with 300 students. We invite applications for the following positions: ELEMENTARY: Possible vacancies for Grade 1-5. Special education teacher also needed. Band or music would be an asset. Some junior secondary instruction in band is a possibility. The qualifying applicants should be eligible for B.C. certification. Please send application, resume and references to: Mrs. J.M. Spykama 5781 Chesterfield St. Duncan, BC V9L 3M1 Tel.: (604) 746-5341</p>				



Classified/Events

For Rent	For Rent	For Rent	Teachers
 <p>PARKVIEW MEADOWS RETIREMENT VILLAGE</p> <p>A CARING ADULT COMMUNITY</p> <p>Shalom Manor and Holland Christian Homes waiting lists are at an all-time high. We provide services and accommodation to help meet this need.</p> <p>DID YOU KNOW THAT PARKVIEW MEADOWS RETIREMENT VILLAGE INC.:</p> <ul style="list-style-type: none"> • is a superb new seniors complex that is still a secret to many Christian Reformed Church seniors who are looking for very affordable services and housing? • is owned, managed, staffed and occupied by mostly C.R.C. members? • is designed and staffed so that it fits the new <i>Long Term Care</i> program being developed by the <i>Ontario Government</i>? • is morally supported by the deacons from all the nearby C.R.C. churches? • has an appointed diaconate liaison person on the Board of Directors? • provides: <ul style="list-style-type: none"> - sincere Christian staff, many of whom speak Dutch. - guest attendant on duty 24 hours a day supervised by a Registered Nurse during days and on call. - MORE CARE if needed. - chapel service every Sunday. - pastor and appointed elder visitation. - transportation to shopping, entertainment etc. - programs to help overcome loneliness. - dining room providing nutritious meals. • has a few private and semi-private full service rooms for rent or purchase at rates that fit pension income? • has a few beautiful apartments for purchase at below market rates? <p>In-house facilities:</p> <ul style="list-style-type: none"> - hobby/exercise rooms - quiet library - attractive lounges - hair salon/barber shop - tuck shop <p>As a not for profit organization, we would like to provide good income to members of the Christian community. Therefore, investments at 8 per cent return are now being accepted.</p> <p>FOR MORE INFORMATION OR TO ARRANGE A VISIT CONTACT:</p> <p style="text-align: center;">Ann DeVries, Business Manager c/o Parkview Meadows Retirement Village 72 Town Centre Dr. Townsend, ON N0A 1S0 Phone: (519) 587-2447</p>			 <p>Centennial Christian School <i>Operated by the Terrace Calvin Christian School Society</i></p> <p>Centennial Christian School invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from Kindergarten through Grade 9. We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10.</p> <p>Persons with a math, socials or music/band background are especially encouraged to apply. However, others will also be considered.</p> <p>We will also require a full-time Grade 2 teacher beginning in September 1992. Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:</p> <p style="text-align: center;">Frank Voogd Centennial Christian School 3608 Sparks Street Terrace, BC V8G 2V6 Phone: (604) 635-6173</p>
			<p>Vacation</p> <p style="text-align: center;">LITTLE EUROPE RESORT Bracebridge, Muskoka</p> <p>Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118, past the Muskoka Airport.</p> <ul style="list-style-type: none"> • No pets please • Showers available • Trailer sites available <p style="text-align: center;">Roel & Riet Bakema Little Europe Resort R.R. 3 Bracebridge, ON P1L 1X1 Phone: (705) 645-2738</p>

Help Wanted	Help Wanted
<p>Brampton Second Christian Reformed Church requires a</p> <p>YOUTH PASTOR (ordained/unordained)</p> <p>to develop programs to challenge our youth to active participation in the Christian life. Education, training and experience in youth ministry are desirable. Excellent employment and housing benefits will be provided. More information and a church profile are available upon request. Resumes can be sent to:</p> <p style="text-align: center;">the Search Committee, c/o Joe Grootenboer 9 Willis Dr., Brampton, Ontario, L6W 1A8 (416) 450-6796</p>	

Miscellaneous

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Events



ACTIVITIES

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CCBF Chapter Discussion/Steering Committees get together monthly to spend time in discussion of Biblical principles applied to professional and business life. These committees also organize chapter activities and try to identify local issues that need to be addressed. They also make themselves available as support group for advice/counselling and encouragement for individuals or businesses who could benefit from this.

- Belleville:** Meets weekly at Stuart's Place, Secretary: Andy Geertsma.
- Cambridge:** Meets monthly, 2nd Monday, 7:00 a.m., at Galt View Restaurant, Convener: Jake Benjamins.
- Chatham:** Convener: Win Elzinga, Directors: Jake Janssens, W. Bill Grin.
- Halton:** Meets monthly, 1st Tuesday, 7:30 a.m., at CRC Offices boardroom, Convener: W. (Bill) Van Huisstede, Recorder: Herman Faber, Directors: Henry Sieders, Hans Kloet, W. Bill Voortman.
- Hamilton:** Meets monthly, 1st Monday 7:30 a.m., at Redeemer College Cafeteria, Director: Theresa Van Lochem.
- London:** Meets monthly, 2nd Wednesday, 12:30 p.m., at Pro Electric Boardroom, Convener/Director: Peter Beerda, Recorder: Wick Hamstra.
- Niagara:** Meets monthly, 4th Thursday, 7:00 a.m., CLAC Boardroom, Convener: Gary Van Dyk, Recorder: Theo Meester, Director: Tony Van Es.
- Sarnia:** Meets monthly, 2nd Saturday, 8:00 a.m., at Hoogendam Insurance, Director: Bert Hoogendam.
- Toronto:** Initial meeting will be called soon. Contact directors W. (Bill) Ubbens or Henk Vroom.

Standing Committees: In a conscious effort to influence public policy making, the CCBF has established committees on "Social Issues" and "Labour Relations." Input into and participation on these committees is invited from CCBF membership and other interested parties.

Wednesday, June 24, 1992: Annual Golf Tournament.

Audio tapes of the very successful 8th Annual Convention, held Mar. 24, 1992, in Guelph, Ont., are available by contacting the CCBF office.

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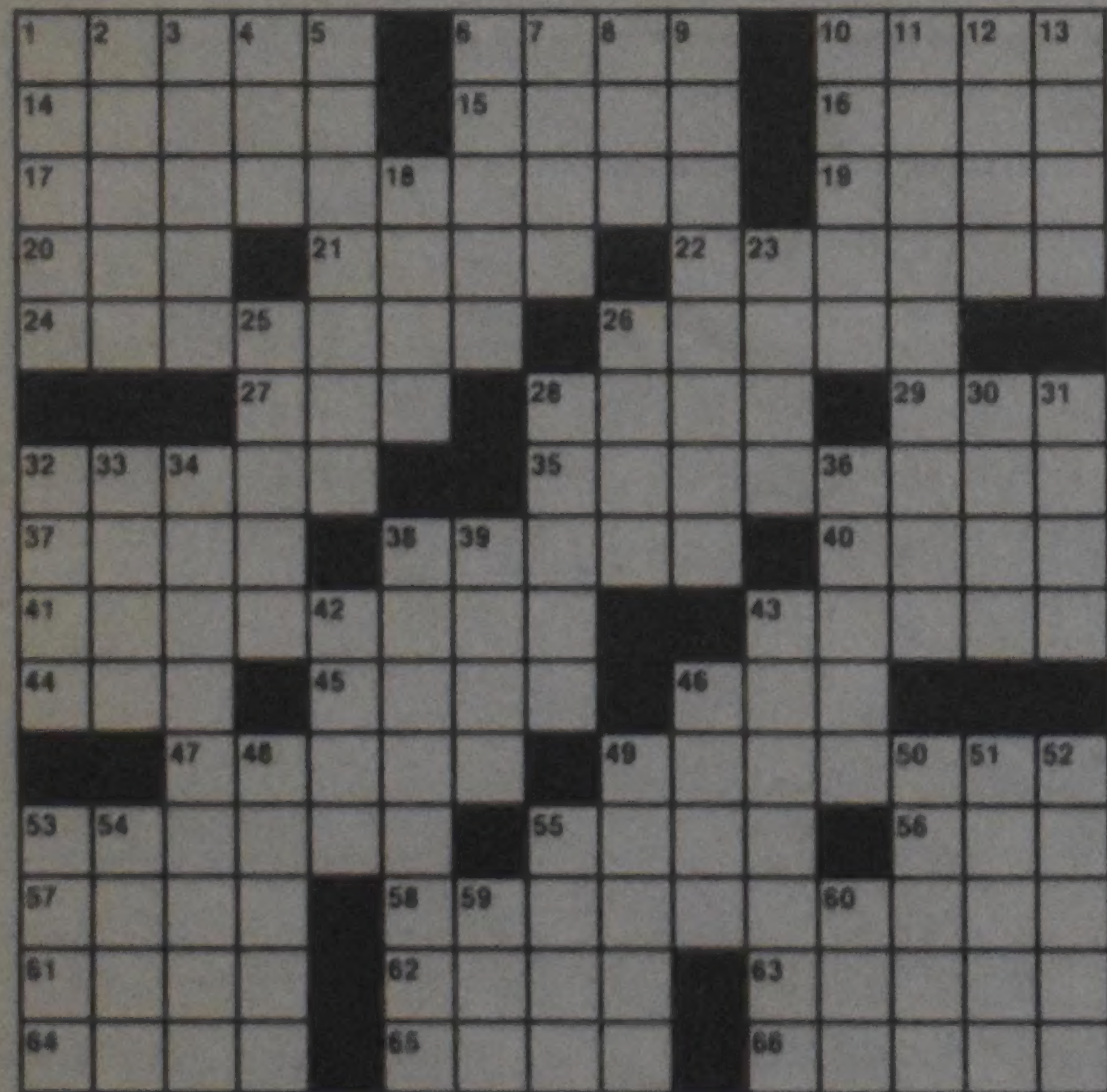


Please write: CSS, 455 Spadina Ave., #210, Toronto, ON M5S 2G8 or telephone: (416) 598-2181

Weekly puzzle

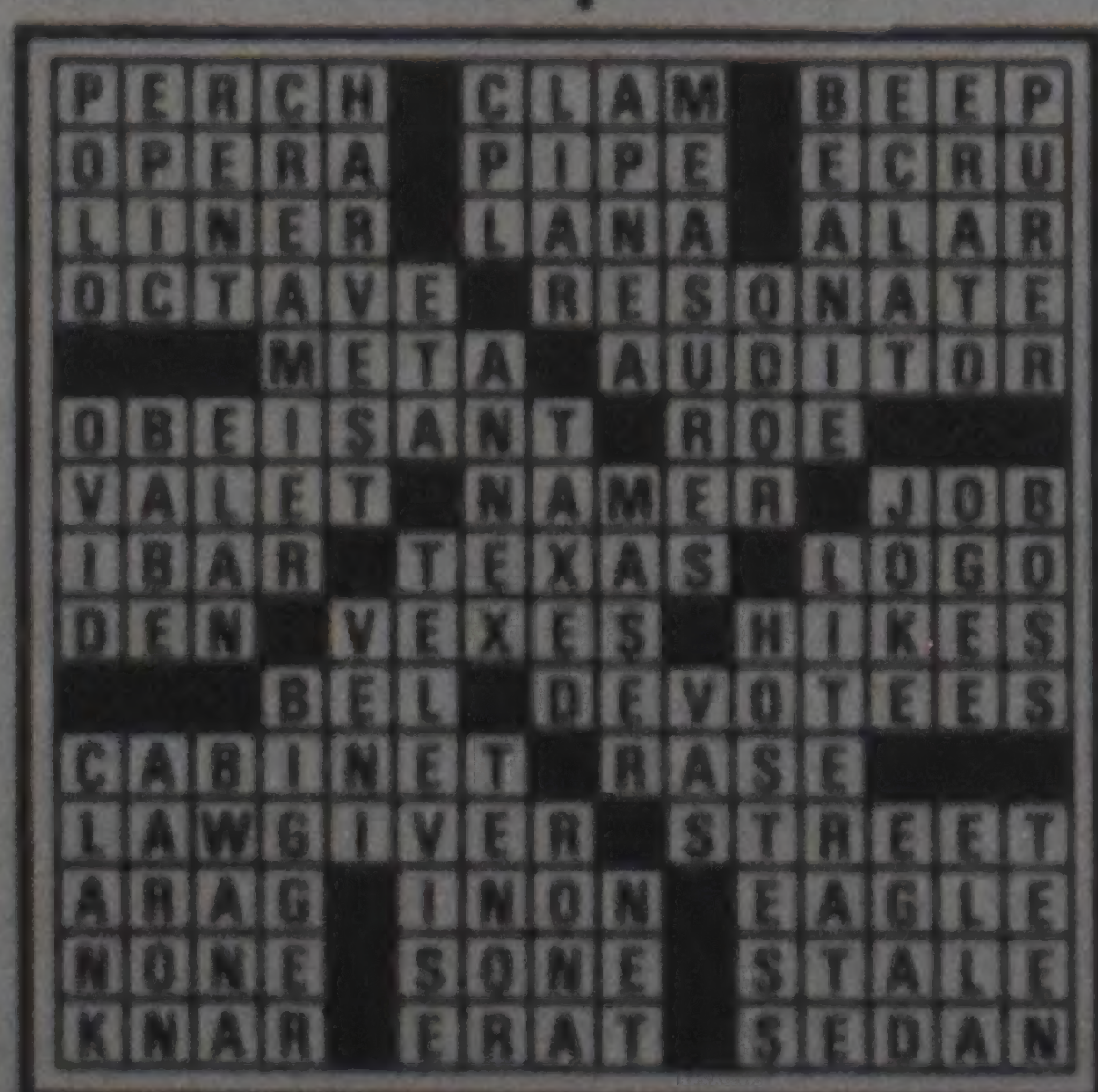
by Harvey L. Chew

- ACROSS
- Kind of lily
 - Moist
 - College admissions test letters
 - Harden by use
 - Gen. Bradley
 - Fancy needle case
 - Barney's pal Fred
 - down (moderate)
 - Nourished
 - State firmly
 - Odors
 - Cheap cigars
 - Cubic meter
 - MA cape
 - Smoothly fluent
 - Roll of bills
 - Searches thoroughly
 - Control
 - Seed coat
 - Muslim decree
 - Away from the wind
 - Drummer
 - Did office work
 - Nothing but
 - Surrounded by
 - Height: abbr.
 - Number of deadly sins
 - Enclosure for infants
 - Horn
 - Vientiane's land
 - Fruit drink
 - Thug
 - Ancient circle of megaliths
 - of Claves
 - Sniggier's catch
 - Over
 - Beverage
 - Assassinate
 - Frightening



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Last week's puzzle



- DOWN
- Petty quarrels
 - Cove
 - Music theorist
 - Sea bird
 - Keeps
 - Is very fond
 - Cupid
 - Homo sapiens
 - Prominence
 - A Fonda
 - Use delaying tactics
 - Mom's sister
 - Cravats
 - Explorer Hedin
 - Philippine island
 - Clark of movies
 - Vehicle
 - One thousand bucks
 - Suit to —
 - Legal document
 - House: Sp.
 - Spoken
 - Burden
 - Body of worshipers
 - Plunges into liquid
 - Weather word
 - Except
 - Glimmers
 - Succulent plant
 - Church official
 - Flower
 - Himalayan
 - 50 Himalayan carnivore
 - Lawn tool
 - Indigent
 - Moby Dick's pursuer
 - Not any
 - Ms Falana
 - Aviv
 - Insert: abbr.

Calendar of Events

- April 10-17** "From Olivet to Calvary," (Mauder) presented by the "Laudate Dominum Choir." Concerts start at 8 p.m. **Apr. 10:** Metropolitan United Church, London, Ont.; **Apr. 17:** Christ Anglican Church, Chatham, Ont.
- April 11** Spring Concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Collier St. United Church, Barrie, Ont. (benefit concert for Timothy Chr. School).
- April 14** The Salvation Army "Argyle Citadel Band and Songsters" present, from Holland, "The Amsterdam Staff Band." At West Highland Baptist Church, Hamilton, Ont. For info. call (416) 545-4553.
- April 15** Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Rehoboth CRC, Bowmanville, Ont.
- April 17** "Komt nu met zang," annual Dutch song festival, 7:30 p.m., CRC, Ancaster, Ont.
- to April 17** "Introspectio," art exhibition by Judy DeHaan Annette Van Geest, at Redeemer College, Ancaster, Ont.
- April 18** Easter concert/hymnsing by the Christian choir "New Life," at 8 p.m., Maranatha CRC, St. Catharines, Ont.
- April 19** "Nederlandse Paaszangdienst," 7:30 p.m., Emmanuel Reformed Church, Woodstock, Ont.
- April 21** Tenth Annual Ministers' Conference at Redeemer College, Ancaster, Ont., (all day). Speaker: Dr. Lewis Smedes. Students will present mime and Choral music. For info. call (416) 648-2131.
- April 24** Ontario Christian High School Choral Festival, at 8 p.m., Park Bible Church, Burlington, Ont. Look for the "green-roofed church" off Hwy. 403!
- April 25** Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Willowdale United Church, Willowdale, Ont.
- April 25** "Men in Praise." Tenth annual Christian male chorus festival, at 8 p.m., Covenant CRC, St. Catharines, Ont. Tickets at the door.
- April 25** CPJ Alberta Conference on "Walking together: Listening to Aboriginal Voices." At Woodynook CRC, Blackfalls, Alta.
- April 25** Christian Rainbows meeting, 10 a.m. - 3 p.m., Can. Ref. Church, Hwy. 5, near Waterdown, Ont. Speaker: Salem's Rev. A. Dreise. For info. call (416) 639-1075 or 637-9151.
- May 2** The King's College Convocation Ceremonies, at West End CRC, Edmonton, Alta. Speaker: Jean Forest. For info. call (403) 428-0727.
- May 2** Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Christ Church Cathedral, Hamilton, Ont.
- May 1-3** Conference for all Christian singles, at Elim Lodge, Peterborough, Ont. For info. call (416) 451-7608.
- May 2** Conference on alcoholism and other drug addictions, sponsored by Salem/Family Outreach, at Maranatha CRC, Cambridge, Ont. Speaker: Dr. Rich Grevengoed. For info. call (416) 679-6490.
- May 2- June 4** Sander van Marjon, well-known Dutch organist, in concert. All events start at 8 p.m. **May 2,** Cathedral Church of the Redeemer, Calgary, Alta.; **May 7:** Gaetz Memorial United, Red. Deer, Alta.; **May 8:** West End CRC, Edmonton, Alta.; **May 14:** Emmanuel CRC, Calgary, Alta.; **May 16:** Southminster United Church, Lethbridge, Alta.; **May 21:** First CRC, Lynden, WA; **May 22:** CRC, Abbotsford, B.C.; **May 23:** First CRC, New Westminster, B.C.; **May 25:** Emmanuel CRC, Victoria, B.C.; **May 26:** First CRC, Duncan, B.C.; **June 4:** Maranatha Can. Ref. Church, Surrey, B.C.
- May 2** 25th anniversary celebration of the Christian School Cambridge, Ont. Open house: 1-4 p.m. Dinner from 5:30-7:30 p.m. at the Forward Baptist Church, followed by rededication service at 8 p.m. For info. call (519) 621-9871.
- May 2** CPJ BC Conference on "So you have an opinion on politics? Everyone is entitled to your opinion!" At the CRC, Langley, B.C.
- May 9** Ontario Friendship Teacher Conference. Theme: "Spring of Living Water." At Woodland Chr. High School, Breslau, Ont. For info. call (519) 822-5829.
- May 9** Organ and choir concert by the "Ottawa Male Choir" and organist Andre Knevel, at 8 p.m., St. Andrews Presb. Church, Ottawa, Ont.
- May 19** CSS's Adriana Pierik plans to be in the Lower Fraser Valley and Vancouver Island area (from **May 19-29**).
- May 22-23** 25th Anniversary celebration, Christian School, Red Deer, Alta.
- May 23-29** "Friends in Concert," presented by the Achill & Georgetown Choral Societies and the "Ettens Mannenkoor." **May 23:** St. Peter's Basilica, London, Ont.; **May 29:** Roy Thomson Hall, Toronto, Ont. Concerts start at 8 p.m.
- May 26-28** "Ettens Mannenkoor," in concert (8 p.m.). **May 26:** Dominion Chalmers United Church, Ottawa, Ont.; **May 28:** Maranatha CRC, St. Catharines, Ont.

ATTENTION: ALL SCHOOLS

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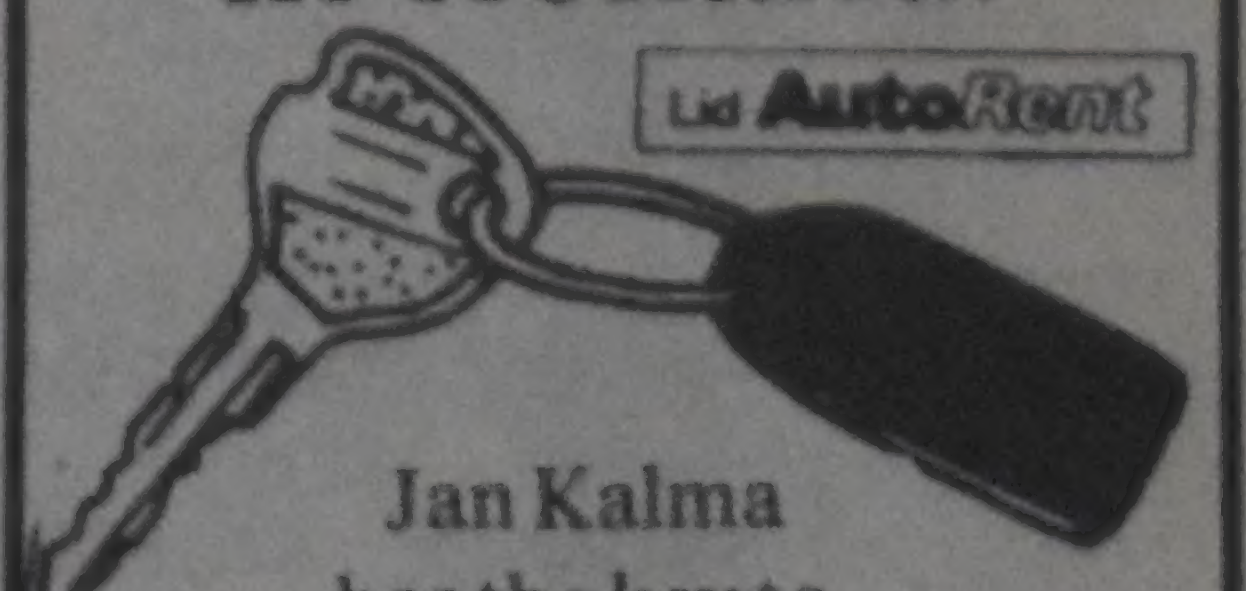
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Church news

Christian Reformed Church

Calls received

— To Medicine Hat, Alta.,
Rev. Leonard Schalkwyk of
Springdale, Ont.

Calls declined

— To Hebron, Whitby,
Ont., Rev. Bill Veenstra of
Clarkson, Mississauga, Ont.

Calls accepted

— To Maple Ridge, B.C.,
Rev. Bill Veenstra of Clarkson,
Mississauga, Ont.

— To Goderich, Ont., Rev.
Jacob Quartel of Faith,
Burlington, Ont.

U.S. Politics

A look at the U.S. presidential race

Marian Van Til

BUFFALO, N.Y. — Saturday, March 21: people had been lined up in the decidedly un-spring-like weather for well over an hour, hoping to grab one of the 3,000 seats available, all unreserved. The place was Shea's Center for the Performing Arts, one of the few remaining examples of the impressive neo-Baroque movie palaces of the 1920s. The occasion was a big one for many of these university students and working class people of Buffalo, New York (perennially perceived second-class city): the Democratic presidential candidates were in town for a forum

which would allow ordinary people to hear them express their views before New York's primary election on Apr. 7. The forum was sponsored by the Democratic committees of seven counties in Western New York.

It was a few days after Paul Tsongas had left the race. So the candidates present were Bill Clinton, Jerry Brown, Minnesota Senator Eugene McCarthy and former Irvine, Calif. mayor Larry Agran.

They were questioned by a police officer, a teacher, a nurse, an auto worker and union member, a school child and a senior citizen.

Bill Clinton: the JFK of the '90s?

For some people Bill Clinton's slick image is a strike against him. He looks like a televangelist. But unlike them, he seems to be able to plow through the tough spots and thrive. Perhaps his difficult childhood has something to do with that — his father died before he was born and his stepfather, whom he loved dearly, was an alcoholic. Young Bill learned you had to be tough to get through such things, and you had to keep smiling, everyone told him, despite the pain.

Not long ago a *Toronto Star* columnist wrote positively about Clinton, noting that in person he has a kind of charisma, a drawing power that's hard to ignore. Parallels to John F. Kennedy are beginning to be drawn which, depending on your viewpoint, are either a definite plus or the mark of Cain.

That columnist's observation is true. Clinton, a Rhodes scholar, is a quick thinker who's adept at sizing up a situation and giving an intelligent response. Despite his glossy look, his manner in a debate is sincere and believable.

Will it work nationally?

Clinton's state, Arkansas, is a poor one, and he seems to have sympathy for the poor. "One per cent of the people ... have gotten 60 per cent of the economic growth," he notes. Clinton urges (as does Brown) that an economic policy needs to replace the current short-term,

random problem-solving approach. He also realizes that an under-funded, strife-torn school system can do much to keep individuals and families in poverty. As governor for 12 years he's spearheaded some impressive education reforms in his state, which have literally turned the system around.

Clinton's relations with racial minorities are good — he's a Southerner who, like Jimmy Carter, grew up in a white family with a strong tradition of help and sympathy for blacks. Despite his Southern good-ol'-boy background, he favours gun control (though doesn't go as far as Brown does on that issue). He also favours what he calls "boot camp" for young offenders, in which they would receive training and army-like discipline regimens instead of whiling away time in "reformatories." A lot of the problems the U.S. is facing Clinton attributes to "family disintegration."

Clinton proposes a national health care system using Germany as a model. In Clinton's version employers would have to insure their employees or pay an additional tax into a public fund which would cover those unemployed. He notes that "out of the \$840 billion spent on American health care annually, \$100 billion is wasted." He adds, "We have to take on those interest groups."

Clinton is not as strong as Brown environmentally and in Arkansas has sometimes traded off the environment for growth, according to *Newsweek*.

Brown, the 'populist'

For eight years, Jerry Brown (like his father before him) was governor of California — a state which has the eighth largest economy in the world.

Brown has never married and has an extremely diverse personal background: he dropped out of politics from 1982-90, he practiced law, he studied as a Jesuit novitiate for 3½ years, he lived in Mexico, he worked with Mother Teresa for some months and generally got to know other countries and cultures through extensive travelling.

It's not working

Now Brown says he's come to realize that the American political system is *not* based on nor run by "the people," but by those who have wealth and influence. "I had the opportunity to rub my nose in a politics that doesn't work," he asserts.

So this time around he's accepting campaign contributions of no more than \$100 per person or corporation. Everywhere he goes as a candidate he

gives out a toll-free phone number, hoping "ordinary citizens" will support him.

Brown comes across as honest and forthright but admits he's not well-organized. Analysts say that if he were president he would undoubtedly have a terrible relationship with Congress — and he wouldn't care.

Brown's proposed social programs include a national health care system based on the Canadian model; a 13 per cent across the board income tax with no corporate loopholes; developing an economic agenda, not just haphazard and often contradictory short-term policies; defense cuts and more funding for social programs — but he realizes that "we need to take responsibility for the underlying causes of all these problems: the threat to the family. Money and technology alone are not going to alleviate the problems, Brown admits, though "we need technology not for killing but for learning."



Bill Clinton and Jerry Brown: can either of these men win the White House?

Photo: Marian Van Til



U.S. presidential candidates (l-r) Bill Clinton, Jerry Brown, Eugene McCarthy and Larry Agran met recently to debate each other.

Photo: Marian Van Til

Can Bush be beaten?

Will Rogers, the famous American satirist of the World War II era, once said, "I don't belong to any organized political party ... I'm a Democrat."

A lot of Americans, perhaps especially those who usually vote Democratic, can relate to that. They're traditionally the party of compassion, of the Joe and Josephine on the street — when they can stop arguing amongst themselves long enough to provide a serious challenge to the Republicans, the *laissez faire*, pro-business party.

The Democrats are the "left wing" of American politics: they support government funding for a wide variety of social programs in a way that most Republicans find reprehensible because it squelches "free enterprise" (the right to starve or pay for your own health care?).

Most also support government-enforced civil and minority rights, are environmentally minded and are pro-choice when it comes to abortion. (It's very unfortunate that that last position always seems to coexist with compassionate positions on a range of

social justice issues.)

But money is tight, the amount of the national debt is incomprehensible, and most Americans have an almost systemic aversion to having their taxes raised (though most pay fewer taxes than the citizens of any other industrialized nation).

An American could probably not be found who would disagree that the U.S. has dire social problems on its hands. Many increasingly see that crisis, too, as not only moral but spiritual. And President Bush's haphazard approach to those overwhelming problems does not get high marks in national polls.

Many Americans are undoubtedly ready for change. The question they will be answering, then, when they vote in November is: can we trust Bill Clinton to bring about the change?

Before November, Clinton must convince Americans that he is true presidential material, that he can be the "agent of change" (his words) that he sees himself to be and that the United States needs.

National health care: the issue in '92

For quite a while now Americans have been becoming more and more outraged by the attitudes, practices and huge profits of the U.S.'s private health insurance companies, including those companies' failure to cover many life-threatening conditions; and by non-insured, exorbitant medical costs and the resulting inaccessibility of treatment for many.

Perhaps unknown to most Canadians, national health care proposals have come before Congress on various occasions but have been blocked by intense lobbying by primarily insurance and pharmaceutical interests. But public opinion has finally become so formidable that the national health care is, for most people, *the issue* of 1992.

In such circumstances, where do you look first to analyze models that might

work in the U.S.? To your nearest neighbour that has such a model — Canada. Despite former candidate Paul Tsongas' well-publicized and uncharacteristically uninformed negative remarks about Canadian health care, and President Bush's slightly earlier, equally uninformed comments, most American advocates of national health care, and U.S. bordertown residents who glimpse it enviously from their side, generally applaud Canada's system.

Whether it would work or not in a country with 10 times the population is a question that must be answered. The Democratic candidates favour universal health care, and each has his plan. President Bush opposes what he calls "socialized medicine." Public opinion on this issue rests securely with the Democrats.